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Biblical and patristic relics of the Palestinian Syriac ...

Saint Lucian (of
Antioch), Mrs.
Agnes Dorothee ...

יהוה



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Anecdota Oxoniensia

Biblical and Patristic Relics of the Palestinian Syriac Literature

FROM MSS. IN
THE BODLEIAN LIBRARY
AND IN
THE LIBRARY OF SAINT CATHERINE ON MOUNT SINAI

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WITH THREE FACSIMILES



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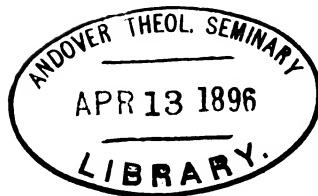
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PREFACE

SHORTLY after the publication of the five fragments of Palestinian Syriac in a former volume of the *Anecdota Oxoniensia*¹, two more fragments were procured for the Bodleian Library by Professor Sayce. All the seven leaves had been discovered, with other writings, in an underground chamber beneath a synagogue in Cairo, when the site was cleared to make room for new buildings; and, as there seemed no probability of other fragments being offered for sale in the same quarter, it was proposed to publish the two additional fragments as an appendix to the first five. While preparing them for the press, with the co-operation of Mr. Stenning, I learned that Mrs. Bensly and Mr. Burkitt, on the occasion of a recent expedition to the Convent of St. Catharine, on Mount Sinai, had discovered and transcribed other inedited remains of the Palestinian literature. Mr. Stenning had also a small contribution to make of a few lines of Palestinian, which he discovered when he went with Mr. Cowley, last year, for researches in the same convent library. Our united labours, which have been carried on in a spirit of most cordial co-operation, have resulted in the following work. We have all assisted in overcoming the difficulties of transcription or of interpretation connected with the several fragments, but each contributor must be held responsible for those parts alone to which his initials are attached.

The large Estrangela type which has been used (dalath without diacritical point) is, to some extent, an imitation of the bold, distinct

¹ *The Palestinian Version of the Holy Scriptures*, Anecd. Oxon., Semitic Series, 1893.

character of the Palestinian script, although the forms of many of the letters are different. Each column represents the same amount of written text, and the MSS. are followed line by line. The regularity of the left-hand edge of the column has not been preserved, for, although this has been successfully accomplished in printing longer lines with smaller Estrangela, with our large type the necessary 'connecting lines'—i. e. the additional pieces of type put in to lengthen the words—would have disfigured the pages, without any real addition to the accuracy of the work.

We must not omit to acknowledge the kind assistance given by Dr. Neubauer, and the valuable suggestions made by Professor Margoliouth in reference to the text of the almost illegible leaf of *Wisdom*, and at the same time to thank the Delegates of the Clarendon Press for their liberality in publishing an unremunerative, if interesting, work.

G. H. GWILLIAM.

October, 1895.

EXODUS XXVIII. 1-12 a
WISDOM IX. 8b-X. 2

IN THE
PALESTINIAN VERSION
FROM TWO PALIMPSEST LEAVES
LATELY ACQUIRED BY
THE BODLEIAN LIBRARY

TRANSCRIBED AND EDITED

BY

G. H. GWILLIAM

AND

JOHN F. STENNING

PLATE I.

EXODUS XXVIII. 1-5 a. MS. *recto*.

PLATE II.

EXODUS XXVIII. 5 b-12 a. MS. *verso*.

MS. recto.

EXODUS XXVIII. 1-5a.

Handwritten text in a cursive script, likely a medieval manuscript. The text is arranged in approximately 25 lines, though the bottom of the page is heavily damaged and the ink is faded. The script is dense and characteristic of the Carolingian or similar medieval hands. The parchment is aged and shows signs of wear, including staining and irregular edges.

[The page contains dense, handwritten text in a cursive script, likely from a medieval manuscript. The ink is dark and the parchment shows signs of age and wear.]

יח שער לבן מטמא בכל מראה לובן הפוסק
 טמא בכל מראה לובן טמא למי דמה דעם
 בר שהוא מטמא בכל נגעום מדברי שהוא
 שומא כל נגעום אל עכשיו שער לבן פתחו
 יטמא בכל נגעום
 ויטמא כל נגעום שער לבן דעם שער שהוא
 טמא מטמא מדברי שהוא פתח טמא אל
 ודבר האם שאם מופץ סומא נל לא
 ופלו קלח יר עת איהו בא למח על הפוסק
 ואל וטמא אלה פאריציה מראות היא
 וכל לטמא לטמא לטמא פרישתה פריב
 נעצרת כח חמה ונל נראה דכחז ודמו שאת
 דעו בעד ונל למדנו לשאת שהוא מטמא במחיה
 ומנ לרבות שאר הכראות ודיו הוא אם מעינו שש
 כל המראות לשאת לטמא בשער לבן ושון כל
 המראות לשאת לטמא במחיה קול וחוש
 אם שון כל המראות לשאת לטמא בשער לבן
 שאון שער לבן מטמא במחיה ובכחז לנ שון
 כל המראות לשאת לטמא במחיה שאת אה
 בטמא קדחת ופחת לנ אל שון כל המראות
 שאת לטמא בשער לבן שער לבן
 בשחור ובמחיה שון כל המראות לשאת לטמא
 שחור הוא המחיה בטמא בשחור בשחור
 כל לנ שון שחור או מן המראות אלה כל המראות
 מוכן כל המראות שחור מראות הנה הנה והוא
 שחור כל לנ שון שחור כל המראות שחור
 אדם כל המראות שחור כל המראות שחור
 שחור כל המראות שחור כל המראות שחור

[illegible]

INTRODUCTION

THE two leaves from which the following texts have been printed, and the leaf of *Numbers*, which has already been published, are connected in their present condition, though not, perhaps, in origin. (a) The parchment is of similar quality. (b) They were of the same size—about 9 in. x 8 in., allowing for the mutilation of the edges. (c) They were written in two columns, each about 2½ in. wide. The *Exodus* leaf has 22 lines to each column; the other leaves seem to have contained as many. (d) The three leaves are covered with Jewish writing; and though the pages are not all parts of the same work¹, the hand may well be the same. If not, the writing is all of the same era, and that, the twelfth century, according to Dr. Neubauer's opinion after examination of the *Numbers* leaf. (e) All the leaves, as already stated, were obtained from the same place.

On these grounds one would be inclined to assign all alike to the same period, and to suppose that the *Exodus* and the *Numbers* leaves were once parts of a MS., which contained the Pentateuch in the Palestinian script and dialect, together with the book of *Wisdom*². These arguments, however, are not sufficiently strong to counterbalance the evidence afforded us by the writing itself, and a careful comparison of the different hands in which these fragments were written clearly shows

¹ For details the reader is referred to Dr. Neubauer's *Catalogue of the Hebrew MSS. in the Bodleian Library*.

² There is nothing *a priori* to prohibit the supposition that *Wisdom* was bound up with the Pentateuch in a volume, to which two, or all, of our leaves belonged. We do not know what arrangement of books was adopted in the Palestinian Canon. Perhaps it was different from the Hebrew or LXX order. It would seem that the Canon included part, at least, of the Apocrypha. See also pp. 15, 16.

that a considerable period of time must have elapsed between the writing of at least two of them¹.

There can be no doubt that the four New Testament fragments (published in *Anecdota Oxoniensia, Semitic Series*, vol. i, part v) were rightly assigned 'to the best period of the style,' though probably this period should be placed rather in the sixth than in the seventh or eighth century. In like manner the *Numbers* fragment (published in the same volume) is to be assigned rather to the end of the sixth or to the beginning of the seventh century². The two remaining fragments, which appear for the first time in this volume, present a marked contrast to each other in the style of their writing. Unfortunately the writing of the *Wisdom* fragment is exceedingly faint, but parts of it are sufficiently distinct for us to determine that its small but well-formed hand very closely resembles that of the *Numbers* fragment, and probably belongs to a period but little removed from that of the New Testament fragments.

In the *Exodus* fragment, however, the character of the writing appears to have completely changed; the distinctive characteristics of the different letters have almost disappeared, the up and down strokes are no longer clearly defined, and in place of a bold, square hand, in which each letter seems to stand out from its neighbours, we find an almost cursive hand, in which the thickly-formed letters have assumed a uniform sameness of character. If we are right then in ascribing the other fragments to the sixth and seventh centuries respectively, the *Exodus* fragment can hardly be earlier than the eighth or ninth century; and thus the Palestinian codices were already several centuries old at the time when, parchment being for some reason, perhaps on account of persecution, difficult to procure, they were broken up by the Jewish scribe.

G. H. G.

J. F. S.

¹ For remarks on the shapes of different letters see pp. 102 f.

² *Op. cit.*, Introduction, pp. viii, ix.

And thou shalt make
[the holy dress] for
Aharon thy brother
for honour and for
glory:

BEGINNING OF CHAPTER TWENTY AND TWO.

And thou, speak to
all those, the wise
in understanding,
those whom I have

[illegible]

MS. r b

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linen twisted: And
 thou shalt take the
 two stones of emerald,
 and thou shalt engrave
 on them the names of
 the sons of Ísraël: six
 names of them upon
 one stone, and the six
 names which are left

 the work of craft in
 stones; *as* engraving
 of the signet thou
 shalt engrave the two
 stones, according to
 the names of the sons
 of Ísraël: And thou
 shalt set the two

MS. v b

:ḥṣṣ ḥṣṣ
 ḥṣṣ ḥṣṣ ver. 9
 ḥṣṣ ḥṣṣ
 ḥṣṣ ḥṣṣ
 ḥṣṣ ḥṣṣ 5
 :ḥṣṣ ḥṣṣ
 ḥṣṣ ḥṣṣ ver. 10
 ḥṣ ḥṣ ḥṣ
 ḥṣṣ
 ḥṣṣ 10
 [ḥ] ḥṣṣ

 ḥṣṣ ver. 11
 ḥṣṣṣṣ 15
 ḥṣṣ : ḥṣṣ
 ḥṣṣ
 ḥṣṣ ḥṣṣ
 ḥṣ ḥṣṣ
 ḥṣṣ ḥṣṣ 20
 :ḥṣṣ ḥṣṣ
 ḥṣṣ ḥṣṣ ver. 12

THE TEXT REPRESENTED BY THE PALESTINIAN VERSION OF THE OLD TESTAMENT.

ALTHOUGH no record has yet been discovered of the date and authorship of the Palestinian Version, it is evident from what source the Old Testament portions were derived. The connection which may often be observed between the phraseology of the version and that of the Targum of Jerusalem, might suggest that the Palestinian Old Testament was adapted from a work of that character; but the connection, as regards the extant Jerusalem Targum, is only in the use of words. The renderings in our fragments of *Exodus* and *Numbers* are very different from the paraphrases of that Targum. They approach, in this respect, nearer to the work of Onkelos; yet they were not derived from him. Nor are they taken from the Peshitto, nor, directly, from the Hebrew, although the influence of the Hebrew can, perhaps, be traced in some places. When twenty years ago some portions of the Palestinian Old Testament were, for the first time, printed from MSS. in London and St. Petersburg¹, the editor expressed the opinion that the version was made from the LXX, but had been corrected from other authorities by revisers, who were by no means ignorant translators. The few verses of *Numbers*, which were published in 1893², were shown to exhibit similar features. A like verdict may be pronounced on the somewhat longer portions, from *Exodus* and from *Job*, which we now present to the reader. In the latter fragment, as will be seen from Mr. Burkitt's annotations, several authorities are successively supported within the compass of a very few verses. Mr. Stenning remarks³ of the only part of the Apocrypha which has yet been discovered, the exceeding closeness with which it follows the LXX as opposed to the Peshitto. The text of the fragment of *Kings* seems to be based on the Lucianic recension⁴. Representative portions of various parts of the Palestinian Old Testament are now available, and are of sufficient extent

¹ *Anecdota [Otia] Syriaca*, iv, J. P. N. Land, 1875.

² *The Palestinian Version*, Anecd. Oxon.

³ *Infra*, p. 21.

⁴ *Infra*, p. 32.

to justify a general conclusion as to the character of the translation. Each new accession to our materials supports the opinion of the first editor. The version, in so far as it was made from the LXX, follows no MS. which is now extant¹. It either represents a form of text, which has perished, or, more probably, depends on more than one Greek MS., and it may have been subjected to revision. It is significant that the Palestinian New Testament is also eclectic in character², while it is certainly remarkable that translations, which seem intended for the benefit of the Hebrew Christians, should be so much indebted to Hellenistic sources, so little to Hebrew and Aramaic.

In the following notes we have indicated, in addition to the readings which underlie the text, all the words and forms which may be described as Palestinian, with remarks on the more important of them. Since the publication of my *Anecdote* in 1893, Schwally's *Idioticon des christlich palästinischen Aramaeisch* has appeared, and this valuable work must now be added to the authorities given on pp. xvii, xviii. By an omission Nöldeke's important article in the *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Bd. xxii, was not included in that list. I take this opportunity of correcting the omission, as the *Beiträge zur Kenntniss der aramäischen Dialecte*, ii. (*Z D M G.* xxii. 443-527), will be found indispensable to every student. Some illustrations of Palestinian may also be found in the *Grammatik des Jüdisch-Palästinischen Aramäisch*, von Gustaf Dalman, 1894.

The list of the Remains of the Palestinian Version (pp. xvi, xvii) should now include the contents of the two Evangelistaria, similar in character to Adler's Vatican MS. The discovery of these codices in the library on Mount Sinai was announced by Mrs. Lewis after my *Anecdote* was in print. This lady has in her possession a lectionary, containing passages from the *Pentateuch*, several from *Isaiah*, one from *Jeremiah*, some from the *Minor Prophets* and the *Hagiographa*, several from the *Pauline Epistles*, and one from *St. James*. The MS. is assigned to the eleventh or twelfth century.

G. H. G.

¹ If hereafter a large portion of the Palestinian Old Testament should be available, it might be found that Lucian was, more or less, followed throughout, and not in his recension of *Kings* only. As the variations between the Greek Texts are not numerous in the *Pentateuch*, it is difficult to arrive at any certain conclusion as to the relation of a particular Text to the Palestinian Version, from the few fragments at present extant, but this, at least, may be affirmed, that the readings of the fragments are, in the main, those of Lucian. See the summary given on p. 32, with the references to authorities on Lucian's work.

² *Op. cit.*, note by Mr. Bennett, pp. xx-xxiii.

NOTES TO EXODUS.

xxviii. 1. L^{f} *passim*] Palestinian. L^{f}] We read L^{f} after L^{f} ; for the height, cf. the same letter in L^{f} l. 5. The last letter is defaced by a hole, but must be L^{f} . In *Hier.* L^{f} is used in *Pe.* and *Pa.* as in *Edess.*; for the *scr. pl.*, cf. l. 19 n.

In the proper names which follow, there is a mixture of Hebrew and Greek forms. *Aharon* returns to the Hebrew spelling; *Israell* (as in the Peshitto *passim*) is the Greek rather than the Hebrew form; *Abiud* is from LXX, *Heb.* being *Abihā*; *Ellasar* represents Ἐλεάζαρ , *Heb.* being *El'asar*; *Ethēmar* may be *Īthamar*, the Ἰθάμαρ of LXX, and the *Hebrew* יִתְחַמָּר ; the dotted L^{f} (it is written without a dot in the other names) perhaps represents the L^{f} . Many of the proper names of the O. T. would be in daily use amongst those for whom the Palestinian translations were made, and thus would acquire conventional forms, so that critical inferences from them are now somewhat precarious.

l. 4. So LXX (A; B $\kappa\alpha\iota\ \epsilon\kappa\ \tau\acute{\omega}\nu\ \nu\acute{\iota}\omega\nu$); *Heb.* and *Pesh.*, 'with him from the midst of the sons.'

l. 6. L^{f} preform. of fut. tense, *Palest.*; sometimes (e.g. ver. 6) written L^{f} . On the form L^{f} with L^{f} , see p. 56, l. 11 n. 'That *they* may be;' the L^{f} in LXX is naturally taken of all, as the context seems to require, but the Hebrew has the verb in the singular.

ver. 2. L^{f}] *Palest.*, double preformative, and L^{f} in ultimate; for the latter, cf. p. 12, ll. 4, 11, and *Palest. Vers.*, 2 Tim. i. 11, note on p. xxxiv.

ll. 12, 13, we restore from ver. 3, but with hesitation, for part of the end of the first word can be traced, and it does not quite give L^{f} . . . But the parchment is much defaced.

ll. 15, 16. The very words of *Pesh.*, but not necessarily borrowed, as they well represent *Heb.* and LXX.

ll. 17, 18. These two lines of rubric were written in red, and though they do not show up in the photograph, we were able with Mr. Stenning's assistance, to decipher them in the MS., and can print them without hesitation. There is no break here in the Hebrew. At the end of ver. 5, where in *Heb.* the L^{f} occurs, our

text has only the \therefore closing the sentence. In editing the fragment of *Numbers* in a former publication, we found two blank or illegible lines, which happened to correspond to the \mathfrak{D} , and might be intended to mark the same division as in the Hebrew text. The present place does not confirm that view. It is more probable that the translator followed some division of the Greek text. Compare the division on p. 26, and see p. 22.

ver. 3. \mathfrak{D} *Palest.* As in Chaldee (exx. in Turpie's *Chaldee Manual*) *scriptio plena* is common, but the usage is inconsistent.

l. 22. \mathfrak{T} *διανοία* is thus translated in *Hier.*, e.g. Matt. xxii. 37, Luke x. 27, but Deut. vi. 5 ap. *Land* has \mathfrak{D} .

Page 12, l. 1. \mathfrak{D} . . . \mathfrak{D}] *the very men* whom; but the proper force of \mathfrak{D} is, in many passages, superfluous; see Col. iv. 18 n., *Palest. Vers.*

l. 3. Our translator read \mathfrak{D} as B, but omitted \mathfrak{D} as A. The \mathfrak{D} is a clear connection with the LXX, against *Heb.* and *Pesh.*

l. 5. \mathfrak{D} is the Greek word $\sigma\tau\omicron\lambda\eta$, and though it occurs elsewhere, its presence here, followed by the clause 'for holiness . . . me,' is a reminiscence of the $\sigma\tau\omicron\lambda\eta$. . . $\epsilon\iota\varsigma\ \tau\omicron\delta\ \alpha\gamma\iota\omicron\nu$, $\acute{\epsilon}\nu\ \eta\ \iota\epsilon\rho\alpha\tau\epsilon\acute{\upsilon}\sigma\epsilon\iota\ \mu\omicron\iota$. *Heb.* different.

ll. 4, 9, 11. *Palest.* forms of verbs. At the end of l. 9, and in some other places, we restore stops, which have faded in the MS.

Minister] lit. *be a priest*, as r a 6, and so l. 20 infra.

ver. 4. \mathfrak{D}] Pl. emph. the same in *Palest.* as in *Chald.* We restore ribbui. LXX $\sigma\tau\omicron\lambda\alpha\iota$, as last verse; our text follows the *Heb.* in using a general term, *clothes, garments*.

Girdle] LXX $\pi\epsilon\rho\iota\sigma\tau\acute{\eta}\theta\iota\omicron\nu$, which well represents the *Heb.* Our translator employs a Greek word, not that of the LXX text, but *perizoma*. Perhaps this was more commonly used than peristethion: several instances are cited in *Thes. Syr.* It is here written with the inverted ρ . There is a trace of the right hand stroke of the ρ of our restoration.

Ephod, LXX $\acute{\epsilon}\pi\omega\mu\acute{\iota}\varsigma$, is represented by a general term, which we may render *vestment*. The lines (12, 13) containing these two words are written over letters which are in part legible in the photograph—probably there was an error.

Robe] The translation uses a term from a root *to spread*, and in *Palest.* form. In *Hier.* \mathfrak{D} is *veil*; the Edessene form is \mathfrak{D} . We might render *mantle*. So the Hebrew, but the LXX more specifically $\pi\omicron\delta\acute{\eta}\rho\eta\varsigma$.

\mathfrak{D} *Palest.* In *Hier.* it is written \mathfrak{D} , but this in *Chald.* means *shirt*, according to *Levy* s.v. The letter after \mathfrak{D} , probably from a stroke showing through, looks like \mathfrak{D} , which would give an impossible form.

For the last term (l. 17) the LXX $\zeta\acute{\omega}\eta$ is transliterated. It is almost certain

from the MS. that the preceding word, which is not quite distinct, is as we have read it, the *kirapis* or *kidapis*, and the כִּרְפִי of Esth. i. 11, see also *Levy* i. 396. No example is quoted in *Thes. Syr.*, but cf. the Neo-Syriac ܫܐܠܬܐ *a shawl*, col. 1682, ܫܬܬܐ *an umbrella*, col. 1860.

l. 18. ܕܠ] above in the plural, here singular, as a collective, *clothing*.

‘Gold,’ &c.] Emphatic forms, but see below: in so far as they retain their force, they correspond to the generic articles in the Hebrew text and the LXX.

Page 13, l. 1. ܕܠܐܢܐ] The end of the word is indistinct, but the form can hardly be different from that which occurs below, l. 20.

l. 2. The letter following the ܐ is illegible and the ܐ is obscured by the upper writing, but the word is undoubtedly the same as in l. 21.

ܕܠܐܢܐ may suggest the *βύσσος*, but in the next verse we have a clear indication of the influence of the LXX, in the omission, with it, of the words ‘gold, blue, purple, scarlet.’

ver. 6. They shall] or an optative, as we rendered in the preceding verse, and so below.

ܕܠ appears to be the indefinite, *a* vestment, the definite form being used in ver. 4, l. 13; but LXX has the article in both places. Cf. *Palest. Vers.*, p. xxii, n. 2.

ܕܠܐܢܐ *Palest.*, and represents the *κεκλωσμένη*, see *Buxt.* 2360. The context, and the two legible letters, suggest to read the same word at the end of ver. 8, where, however, it seems to be written ܕܠܐܢܐ, or ܕܠܐܢܐ, and not improbably, for variations of spelling within a few lines are frequent in this dialect, see e.g. notes on l. 19 and on ver. 10 (p. 20).

ܕܠܐܢܐ *Palestinian*, *Buxt.* 1188, *Levy* ii. 23; l. 13 it is used substantively, τὸ ὕφασμα.

ܕܠܐܢܐ] The form is not found in *Hier.* An *engraver*, &c.; also *a pen*; here standing for the ποικιλοῦ.

l. 9. [-] is legible on the participle, but not on the substantive. Our translator read only one αὐτῷ, as the *Val.* text. It almost seems also as if he read ἐτέρα τῇ ἐτέρῳ.

l. 12. There is a trace of the ܕ, and its diacritical point is legible. The space is sufficient for the reading, which the ܕܠܐܢܐ of *Pesh.* and the סמרוני of *Onk.* suggest. The suffix is clearly ܐ, not ܐ, and is perhaps a dialectic defective form. The word may stand for μέρος, but is specifically *side*, and so we render it.

ܕܠܐܢܐ] On a close inspection of the photograph, and comparison with the MS. itself, it is almost certain that the word has not the masculine termination ܐ, but *fem.* (or *neut.*) ܐ; otherwise it must agree with the subject of the verb in l. 4; but

this is awkward. The down stroke after *mem* (see Plate) has not the pointed shape of *yud*, and does not rest on the line. It either shows through, or is part of a letter now written over, as in ll. 12, 13, p. 12. The translation seems here rather to support the *Alex.* ἐξηρισμένοι than the *Val.* ἐξηρημένοι. A stop is required at the end of the line, but is not legible in the MS.; the first letter of l. 13 is almost certainly *o*, beginning a new sentence. Another stop is required at the end of l. 15, while one occurs, no doubt in error, at the end of l. 18, where it is superfluous.

At the end of l. 14 will be seen the elongated olaph, examples of which were found in the former fragments.

ll. 16, 17, exactly, and baldly, represent the *Heb.* כַּמְעַשְׂהוּ מִמֶּנּוּ יֵהִי, but would also stand for the LXX, and perhaps the translator read κατὰ τ. ποιήσιν αὐτοῦ ἐξ αὐ.

Gold] Here (see above) the *Alex.* text is distinctly supported, for B has χρυσίου καθαρῷ. The ⲛ at the end of the line is certainly in the MS., but seems superfluous.

l. 19. ܕܐܠ] Here with *Palest.* spelling, above (l. 22, ver. 5) in the usual form.

ver. 9. ܕܐܠ, ܕܐܠ, ܕܐܠ, *Palest.* forms. Here ܕܐܠ, but l. 10 the *Palest.* spelling ܕܐܠܐ; so l. 7. ܕܐܠ is the *emphatic* in force as well as form, in the examples from *Hier.* (*Thes. Syr.* s. v.), and here LXX also has τοὺς λίθ., intended, perhaps, to represent the ܢܐ, which in this place is hardly more than the sign of the accusative. We render as *emph.*, but see ver. 6 n.

Page 14, l. 3. The Syriac word is the Greek σμάραγδος, and is written variously (*Thes. Syr.* s. v.), but here almost certainly as we give it, although the parchment is defaced.

l. 4. The LXX is not literally followed, for it has τοὺς δύο λίθους, λίθους σμ. Our 'in them' represents B rather than the *Alex.* ἐν αὐτοῖς.

ver. 10. ܕܐܠ *Palest.* spelling, *et inf.*, varied from ver. 9.

l. 11. The end of this line has perished. The position of the *o* leaves a small space unaccounted for after the *o*, but it is improbable that there was another letter. There is a similar space at the end of l. 14, where probably ܐܠ was written, but the elongation is not now visible. ll. 12, 13 have perished.

ll. 16, 17. *Palest.* spelling.

l. 19. ܕܐܠ as in *Pesh.*, corresponding to the ἐπὶ τ. ὀνόμ. Perhaps both *Pesh.* and LXX are here to be rendered 'according to,' as *Heb.* ܕܐܠ is in *R.V.*; *A.V.* 'with.' 'Engrave' once, as B; A διαγλύψεις τ. δ. λίθ. διαγλύψεις.

The Greek readings supported by this fragment of *Exodus* are sometimes of the Alexandrine type, sometimes of the Vatican, but in most cases they will be found to be identical with those adopted by Lucian; see p. 16, n. 1, and p. 32.

WISDOM IX. 8b—X. 2.



INTRODUCTION.

THE following verses from the apocryphal book of the *Wisdom of Solomon* are inscribed on a single palimpsest leaf, written in double columns, each of which contains 22 lines. The upper writing of this, as of the other leaves in the Bodleian Library, is by a Jewish hand¹. Unfortunately the lower half of each side has been so carefully erased that it is impossible to make out more than a few words here and there. This applies more especially to the *recto* side, on which the under-writing throughout is very faint. The first eight or ten lines, however, on the upper part of each side have been fairly well preserved, and after a prolonged examination, I at length succeeded in obtaining the results here given. I should mention that Mr. Gwilliam first examined the leaf, but afterwards entrusted me with its decipherment, handing over, at the same time, the results of his examination, which are embodied in the following text. My thanks are due to him and especially to Professor D. S. Margoliouth, who identified the lines, which I had deciphered, with Wisdom ix. 8 ff. and thus put it in my power to make out what remained. With the additional help of the LXX Version, I had no difficulty in making a few slight corrections in the part already deciphered, and in supplying some of the missing words. Owing to the condition of the MS. it was impossible to apply the re-agent to the lower half of each side, and the blank spaces must therefore remain.

The writing is small and regular, and in that respect resembles the *Numbers* fragment; since, however, many of the letters are closely allied in form to those of the earlier New Testament fragments, the leaf

¹ See p. 9, and note.

probably occupies a position half way between the New Testament and the *Numbers* fragments. The date would therefore be about the end of the sixth century.

The fragment is remarkable for the exceeding closeness with which it follows the text of the LXX, as opposed to that of the Peshitto. The only clear case of a different reading is in ix. 14, where our version agrees with the Peshitto in reading *αὐτῶν* for *ἡμῶν*.

The importance of the leaf consists in the fact that it affords us positive evidence as to the translation of, at any rate, this apocryphal book into Palestinian Syriac. It seemed, indeed, at first sight, more than probable that this leaf formed part of the same MS. as that from which the *Numbers* fragment was taken, but on closer examination, one is forced to the conclusion that the two hands are not identical. See further the note on the relative ages of this, and the other two Old Testament fragments, p. 102.

That our leaf really formed part of a continuous version and not of a lectionary, may be concluded from the fact that chap. ix is immediately followed by chap. x. The break between the chapters is so distinct that it is inconceivable that both, or parts of both, should be included in the same *lection*, nor should we expect to find a heading to the chapter inserted as here. The presence of this heading is interesting as showing that the division into chapters was already in existence at the time of the translation.

J. F. S.

the likeness of the
 holy tabernacle, which
 thou didst prepare
 from the beginning :
 And with thee [is]
 wisdom, which know-
 eth thy works : [and
 with] thee she was,
 when thou wast
 making the world :
 and she knoweth
 what is acceptable

.

 what
 is acceptable unto thee :

וְהַיְהוּדָה
 :וְהַיְהוּדָה וְהַיְהוּדָה
 וְהַיְהוּדָה וְהַיְהוּדָה
 :וְהַיְהוּדָה 4
 ,וְהַיְהוּדָה [וְהַיְהוּדָה] ver. 9
 וְהַיְהוּדָה וְהַיְהוּדָה
 :וְהַיְהוּדָה וְהַיְהוּדָה
 וְהַיְהוּדָה וְהַיְהוּדָה [וְהַיְהוּדָה]
 וְהַיְהוּדָה וְהַיְהוּדָה
 ,וְהַיְהוּדָה :וְהַיְהוּדָה 10
 וְהַיְהוּדָה וְהַיְהוּדָה [וְהַיְהוּדָה]

.
 ver. 10

 וְהַיְהוּדָה
 :וְהַיְהוּדָה וְהַיְהוּדָה

For she knoweth
 everything, and she
 comprehendeth, and
 leadeth [me] purely
 in [my] works, and
 guardeth [me]
 by [her] glory :

.

[ḡ] 𐤓 𐤕 𐤕
 𐤔 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕
 [ḡ] 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 5
 𐤔 [ḡ] 𐤕 𐤕 𐤕
 [ḡ] 𐤕 𐤕 𐤕 𐤕
 𐤔 [ḡ] 𐤕 𐤕 𐤕 𐤕

.

their devices : For the
body which *is* corrup-
tible weigheth down
upon the soul, and
the earthly tabernacle
which *is* from the
[earth], upon the
heart whose musing
is [upon many things] :

.
.

[but] the things that
are in heaven who
[hath searched out]?
and thy counsel who
[is able] [to know, un-
less] thou hast given
wisdom and hast sent
the spirit of thy holiness
from [the heights] :

⋮ **ⲁⲙⲓⲛⲁ ⲕⲁⲧⲁⲓⲛⲁ**

ⲓⲛⲁ ⲕⲁⲧⲁⲓⲛⲁ

ver. 15

ⲙⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ ⋮ ⲕⲁⲧⲁⲓⲛⲁ 5

ⲙⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ ⲕⲁⲧⲁⲓⲛⲁ

⋮ ⲙⲁⲧⲁⲓⲛⲁ

.
.

ⲕⲁⲧⲁⲓⲛⲁ ⲙⲁⲧⲁⲓⲛⲁ [ⲙⲁⲧⲁⲓⲛⲁ]

ⲙⲁⲧⲁⲓⲛⲁ [ⲙⲁⲧⲁⲓⲛⲁ] 15

ⲙⲁⲧⲁⲓⲛⲁ ⲙⲁⲧⲁⲓⲛⲁ

ver. 17

ⲙⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ ⲕⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ

ⲕⲁⲧⲁⲓⲛⲁ ⲕⲁⲧⲁⲓⲛⲁ 20

ⲙⲁⲧⲁⲓⲛⲁ

ⲙⲁⲧⲁⲓⲛⲁ ⲙⲁⲧⲁⲓⲛⲁ

Beginning of chapter.

She [preserved] him
who was formed [as a
father] to the world,
and who as a solitary
one [was created],
and delivered [him]
from [his] sin,
of
and gave [him] power
that [he should rule]
over all things :

[illegible]

[a]ྐྱ ལྟ རྟམ x. I
~~ལྟ རྟམ~~ II
 [རྟམ] རྟམ
 [རྟམ] རྟམ
 [ལྟ] རྟམ
 [རྟམ] རྟམ 15
 [རྟམ] རྟམ
 [རྟམ] རྟམ ver. 2
 ... རྟམ
 རྟམ རྟམ 20

NOTES TO WISDOM.

ix. 8. The last clause of this verse agrees very closely with the LXX, and is practically identical with the Peshitto—the latter, however, reads ܡܠܟܝܬܐ (thy holy tabernacle), ܡܠܟܝܬܐ for ܡܠܟܝܬܐ, and ܡܠܟܝܬܐ for ܡܠܟܝܬܐ. The Vulgate also has *tab. sancti tui*.

ver. 9. Vulgate *sapientia tua*. The other versions present no variant.

ܐܝܝܬܐ fem. of ܐܝܝܬܐ, cf. Nöldeke, *ZDMG*. xxii. p. 510, who points out that this idiom of inserting the demonstrative pronoun occurs very frequently in this version, especially in the translation of Greek participles, e.g. ܐܝܝܬܐ ܡܠܟܝܬܐ ܡܠܟܝܬܐ *the works which I do*.

The feminine form ܐܝܝܬܐ is only found once besides, Matt. xxvi. 60 (ed. Lagarde), but ܐܝܝܬܐ fem. of ܐܝܝܬܐ is of frequent occurrence.

ܐܝܝܬܐ] The point above the word apparently represents a long *a* sound; see Nöld. *op. cit.* p. 450 for discussion of the vowel-system. The above is the only clear instance of a vowel-sign in this leaf, doubtless because of the faintness of the writing.

ܐܝܝܬܐ] *Pesh.* ܐܝܝܬܐ; the addition of the subst. verb to the participle serves to emphasize the duration of the action 'when thou wast making.' Cf. the similar usage in Hebrew, Gen. iv. 17, xxxvii. 2, xxxix. 22, &c.

ll. 12-20 of this column are absolutely illegible.

ver. 11. ܡܠܟܝܬܐ] LXX συνίει; Vulg. *intelligit*; *Pesh.* ܡܠܟܝܬܐ *to comprehend, understand*. The word occurs very frequently, cf. Ps. lxxxi. 5 ܡܠܟܝܬܐ (Land); cf. Heb מַלְכִּי, from which Schwally considers the *Palestinian* form to be borrowed, *Idioticon*, p. 11.

ܡܠܟܝܬܐ] LXX σωφρόνως; Vulg. *sobrie*; *Pesh.* ܡܠܟܝܬܐ. The adverb occurs in Matt. i. 25 Syr. Cur. and we also find ܡܠܟܝܬܐ and ܡܠܟܝܬܐ *mundatio*; cf. also Neo-Syr. ܡܠܟܝܬܐ *pure, munde*.

ܡܠܟܝܬܐ] The latter part of the line is obscure. Possibly we should read ܡܠܟܝܬܐ or ܡܠܟܝܬܐ . . . ܡܠܟܝܬܐ; LXX has φυλάττει, to which the verb ܡܠܟܝܬܐ (so *Pesh.*) would more nearly correspond. A similar rendering of φυλάσσειν is given in John xvii. 12 ܡܠܟܝܬܐ = ἐφύλαξα. Payne-Smith (*Thes. Syr.*) regards the verb as a denominative from ܡܠܟܝܬܐ *an eye = observavit, tuitus est, custodivit*. The root idea would thus be *to eye* a person (not necessarily in a bad sense as in Hebrew, cf. 1 Sam. xviii. 9 מִן־עֵינַי Keri), then *to watch* or *guard*, and lastly *to protect, preserve*. Mr. Burkitt, however, very plausibly suggests that we have here an instance of two roots distinct in Arabic, but confused in Palestinian Syriac. In Arabic عَيْن (middle yōd) = *to eye*; عَوْن (middle waw) = *to preserve, help*, as here. Cf. the familiar phrase اِيَاكَ نَسْتَعِين in the Qorân.

The remainder of this column also is beyond restoration.

ver. 14. [سَقَد] LXX ἐπίνοαι ἡμῶν; so Vulg.; *Pesh.* سَقَد. Elsewhere the plural form is سَقَق, Luke ii. 35, xxiv. 38. [سَقَد] as opp. to LXX ἡμῶν, the only case in this fragment in which the *Palest.* presupposes a different text to that of the LXX.

ver. 15. [سَقَد] LXX φθάρτον; Vulg. *quod corrumpitur*; *Pesh.* سَقَد. The word occurs frequently in this sense, e.g. Matt. vi. 19, 20, Luke xii. 33.

[سَقَد] [سَقَد] If the text is rightly restored, βριθε is left untranslated, and we have a double rendering of γεῶδες. The alternative reading [سَقَد] gives no sense. [سَقَد] presumably is *Hier.* for [سَقَد], *Thes. Syr.* col. 2020, and [سَقَد] = *Heb.* נָפֶח.

[سَقَد] [سَقَد] Here again the first part of the line is missing, but the above gives a suitable rendering of the Greek πολυφρόντιδα, i. e. *the heart that museth on many things*; Vulg. *mulla cogitantem*; cf. Grimm, 'viel und unablässig denkend,' nicht 'sorgenvoll,' (Schleusner.)

[سَقَد] from rt. س = *sollicitudo*, Luke viii. 14; it is found in *Syro-Hex.* Job xi. 8, &c. = φρόντις.

ll. 14-22 are very faint, but are just decipherable in a strong light.

ver. 17. Though the infinitive rarely occurs in this dialect, the presence of the Δ supports the reading adopted here; cf. [سَقَد] and [سَقَد], Nöld. p. 505.

ver. 18. [سَقَد] = [سَقَد], Nöld. p. 485; the more usual form is [سَقَد]. Cf. however, 1 Thess. iv. 14 emended reading.

[سَقَد] [سَقَد] occurs twice in Hebrew; cf. *Syr.* [سَقَد], *Arab.* سَبِيل = *via*. For the س, which is especially common in *Palest.* nouns after the initial consonant, cf. Nöld. p. 458, &c.; other examples are [سَقَد], [سَقَد], [سَقَد], [سَقَد].

[سَقَد] Possibly we should read [سَقَد]; the word is very faintly written. [سَقَد] would be an instance of the intransitive form of the perf. Peal, cf. [سَقَد] cited by Nöldeke; also [سَقَد], which occurs together with [سَقَد]. Cf. further, the intransitive forms in س, [سَقَد] they were bright, [سَقَد] they were able.

[سَقَد] [سَقَد] Here possibly [سَقَد] = δῆ. LXX ἐσώθησαν,—this verb is generally rendered by [سَقَد] in *Palest.*, e.g. Matt. xix. 25, xxiv. 13, John v. 17, &c.; cf. also John iv. 42 [سَقَد] [سَقَد] *salvator mundi*; so *Pesh.* here; Vulg. has an addition, (*nam per sapientiam sanati sunt quicumque placuerunt tibi, Domine, a principio*).

x. 1. [سَقَد] [سَقَد] Possibly a variation of the more usual [سَقَد].

[سَقَد] Restored by Mr. Burkitt, cf. ix. 11.

[سَقَد] According to Nöld. this root is always used in the Gospels to express the idea of sin; so [سَقَد] a sinner, [سَقَد] and not [سَقَد] to sin.

l. 17. In this line we require a word corresponding to the Greek ἰδιον. The writing is very faint, but I am inclined to read [سَقَد].

3 KINGS II. 10 b-15 a AND IX. 4, 5 a

ACCORDING TO THE RECENSION OF LUCIAN

IN THE

PALESTINIAN SYRIAC DIALECT

FROM MS. ARAB. 588 IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED AND EDITED

BY

JOHN F. STENNING

INTRODUCTION

THE following verses are taken from an Arabic MS. (No. 588 in Mrs. M. D. Gibson's Catalogue, *Studia Sinaitica III*) in the library of the Convent of St. Katherine on Mount Sinai. The MS. is a palimpsest, the upper writing being a late Arabic Prophetologion, while the under writing consists mainly of Syriac Apocrypha. When I was engaged in working at the latter (February and March, 1894), I discovered that four of the leaves contained a double palimpsest, i.e. that the under-writing in Syriac was, in its turn, written over some Palestinian Syriac. The latter was written in an exceptionally bold and clear hand, but the ink had in most cases become so faint that the application of the re-agent proved of very little use. The forms of the letters, however, had been so clearly indented in the vellum, that they could still be traced in a strong light. Unfortunately, the Syriac—in a fine bold Estrangela hand—had been written immediately over the Palestinian Syriac, so that the latter was almost entirely obscured—the effect of the re-agent being to produce a dark green smudge. The few lines that I was able to decipher, occur for the most part at the beginning or end of the two columns—in which, as usual, the Palestinian Syriac was written—where there was no upper Syriac writing.

I may mention, as a matter of curiosity, that one leaf apparently contained a treble palimpsest!

At the convent itself, I was only able to compare the writing of the two Palestinian Syriac lectionaries of the Gospels, dated 1094 and 1098 A.D. (now being published at Cambridge by Mrs. Lewis), the fragments of Job and of the Homilies (published in this Anecdoton), which Mr. Burkitt assigns to the eighth and ninth centuries respectively.

A comparison with these latter, inclined me to assign an early date to these few fragments, a view which is borne out by the fact that the rest of the palimpsest in this MS. viz. the Syriac Apocrypha is certainly early—probably sixth century. Further, the state of the vellum and the character of the writing all point to a date not later than the seventh—possibly the sixth century.

On comparing the subjoined fragments with the Massoretic text and with that of the chief versions, it at once became clear that the MS. differed considerably from the ordinary text. At first, indeed, I could only conclude that the verses formed part of some Palestinian version which had been expanded after the manner of a Targum, and that—owing to their apparent want of connection—they were taken from a lectionary and not from a complete text. The true solution of these difficulties, however, was first discovered by Mr. Burkitt, who pointed out that the verses in question were really a literal translation of Lucian's revision of the LXX, as published in Lagarde's edition (*Librorum Vet. Test. Canoniorum*, pt. 1, p. 329). In this edition 3 Kings i. 1=1 Kings ii. 12 (Hebrew text), whilst ch. ii. 1-14 (Lucian) forms an addition which is not found in the Hebrew or LXX. This addition is inserted between vv. 35 and 36 of 1 Kings ii. (Hebrew), the ordinary narrative being resumed at ver. 15=1 Kings ii. 36 (Hebrew).

The verses, therefore, are of twofold importance. On the one hand they form the oldest direct witness to the Lucianic text that we possess, with the exception of the quotations in the Antiochene fathers, and on the other, they present us with an invaluable clue as to the connection of the Palestinian Bible with another text of the LXX besides that of the Codex Vaticanus.

Further light on this subject is afforded us by the other two O. T. fragments. In *Exodus* our text agrees three times (vv. 3, 7, 9) with Lucian and B against A, four times (vv. 1, 3, 7, 8) with Lucian and A against B, and *once* (ver. 9) with Lucian against A, B. On the other hand, it follows A, B *once* (ver. 4, ζώνη) against Lucian (ζωστήρα), and *twice* (vv. 6, 8) stands alone. In *Numbers* it agrees *twice* (v. 6, 7) with Lucian and B against A, *once* (iv. 46) with Lucian and A against B, and *once* (iv. 49) with Lucian against A, B, but supports A, B *four* times against Lucian (iv. 47, 49; v. 4, 7). There would thus seem to be—relatively—considerable ground for supposing that our version, like the Old Latin, was based on MSS. agreeing closely with those followed by Lucian. On the latter's recension, cf. Field, *Origen's Hexapla*, p. lxxxiv. seq.; Driver, *Notes on Samuel*, p. l. seq.; Buhl, *Canon and Text of the O. T.*, p. 140.

afterwards	he	μετὰ ταῦτα ὠκοδό-
also	built cities.	μησε τὰς πόλεις
And when David		ταύτας. καὶ ἐν τῷ
was still alive,		ζῆν ἔτι τὸν Δαυιδ
he commanded		ἐνετείλατο τῷ
Solomon, saying		Σολομῶντι λέγων

MS. v. 2
ver. 10
ver. 11

. . . and I swear
 unto him by the
 Lord, saying, I
 will not slay thee
 by the sword.
 Now also thou
 shalt not hold
 him guiltless, for
 thou art [a wise
 man and wilt
 know] what [thou
 shouldst do] to
 him, [and wilt
 bring down] his
 grey hairs with
 blood to Sheol.
 And the king
 called Shimei
 and said to him,

MS. v b
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David thy father
in the upright-
ness of his heart
[and] in seem-
liness, that he
should do ac-
cording as [I
commanded him,
and my statutes
and my judge-
ments thou wilt
keep, also] I
will establish

Δαυιδ ὁ πατήρ σου
ἐν δσιότητι καρδίας
καὶ ἐν εὐθύτητι, τοῦ
ποιεῖν κατὰ πάντα
ἃ ἐνετειλάμην αὐτῷ,
καὶ τὰ προστάγματα
μου καὶ τὰς ἐντο-
λάς μου φυλά-
ξης, καὶ ἀναστήσω

.
.

MS. v¹ a

ⲕⲁⲓ ⲙⲁⲓ ver. 4

[ⲕⲁⲓ]ⲁⲓⲙⲁⲓ

[ⲕⲁⲓ]ⲁⲓⲙⲁⲓⲁⲓⲙⲁⲓ

ⲕⲁⲓⲙⲁⲓ ⲙⲁⲓ

ⲙⲁⲓ ⲁⲓⲙⲁⲓ] 5

ⲙⲁⲓ ⲙⲁⲓⲙⲁⲓ

[ⲁⲓⲙⲁⲓ ⲁⲓⲙⲁⲓ

ⲙⲁⲓ ⲕⲁⲓ ver. 5

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¹ The lines given on this page were taken from the top of the right-hand column of another of the four leaves described on page 31.

NOTES TO 3 KINGS.

For the sake of comparison the Greek text of Lucian has been placed along side of the Palestinian Syriac. The adoption of this plan is the more necessary in the case of the first extract, since the main portion of it is only preserved in the Lucianic recension, though vv. 13 and 14 occur in the same form in the parallel passage 1 Kings ii. 8, 9 (*Heb.*)=2 Kings xxvi. 8, 9 (Lucian).

ii. 10. ܡܢ ܗܠܐ ܡܢ Nöldeke (*ZDMG*. xxii. p. 485) mentions the use of the particles ܡܢ ܗܠܐ ܡܢ, ܡܢ ܡܢ, and ܡܢ ܗܠܐ ܡܢ, but not of this particular combination.

ver. 11. ܡܢ ܗܠܐ ܡܢ A usage peculiar to this dialect, cf. Nöldeke, *op. cit.* p. 511, who points out that the other Aramaic dialects usually emphasize the definite object by attaching the corresponding pronominal suffix to the verb, which is then followed by the substantive with ܕ prefixed. See also *Palest. Vers.*, pp. xxix, xxxi.

ܡܢ ܗܠܐ ܡܢ For similar insertions of ܡܢ after the initial consonant of a word, compare the common forms ܡܢ ܗܠܐ ܡܢ, ܡܢ ܗܠܐ ܡܢ, ܡܢ ܗܠܐ ܡܢ (Wisdom ix. 18).

ver. 13. ܡܢ ܗܠܐ ܡܢ Scarcely a variant from the text of Lucian; cf. however the parallel passage 1 Kings ii. 9; *Heb.* בַּיּוֹם; LXX *ἐν Κυρίῳ*; *Pesh.* ܡܢ ܗܠܐ ܡܢ.

ܡܢ ܗܠܐ ܡܢ We should certainly expect the object to be expressed either by means of the suffix or by ܗܘ; possibly its omission is due to an error of the scribe. The construction with ܡܢ to express a negative is a Hebraism adopted into the LXX and preserved by our version, cf. 1 Sam. xix. 6 and frequently. For the form of the imperf. 1 sing. cf. Nöldeke, p. 468, who shows that initial ܡܢ is exceptional in these cases.

ver. 14. ܡܢ ܗܠܐ ܡܢ The adjective ܡܢ ܗܠܐ ܡܢ *innocens* occurs Matt. xxvii. 24, and the substantive ܡܢ ܗܠܐ ܡܢ *victoria* Luke i. 51. In the restoration of the text in the following lines I have adhered to the rendering of Lucian, though it would be possible to read ܡܢ ܗܠܐ ܡܢ for ܡܢ ܗܠܐ ܡܢ, and ܡܢ ܗܠܐ ܡܢ for ܡܢ ܗܠܐ ܡܢ, cf. 1 Kings ii. 9, *Pesh.*

ܡܢ ܗܠܐ ܡܢ So Luke i. 36.

ܡܢ ܗܠܐ ܡܢ With prosthetic *alef*, cf. Nöldeke, *op. cit.* p. 461, and G. Dalman (*Grammatik des jüdisch-palästinischen Aramäisch*, p. 38), who points out that this

form with *alef* belongs rather to the Galilean than to the Judaeen dialect; אדם occurring in the Jer. Targ. and in Sam., whilst Targ. Onk. prefers דם.

מעל] *Heb.* שאל; the ם was probably pronounced like ך, cf. the form of the impf. 1 sing. םעל, םעל = *etel*, Nöldeke, p. 468.

ver. 15. The commencement of this verse has been curtailed, but without affecting the sense.

ix. 4, 5. In this extract it is noteworthy that our version follows Lucian in omitting the *καί* before τοῦ ποιεύ (the *Heb.* has simply לעשות), and in reading ἐντεταμένον αὐτῷ (so also the LXX) for the *Heb.* ציחיד. These few lines are taken from the top of a right-hand column.

חמסל] The root is not found in Syriac; we may however compare the *Rabbinic* ישרות from ישר, cf. *Heb.* ישר, which is here represented by חמסל. We should rather expect some such word as חמסל to correspond to the *Heb.* בְּתָם-לֵבָב.

חמסל] Lucian and LXX ἐν ἐνδύσει; *Heb.* ובשר; *Pesh.* חמסל. The root חל has the primary meaning of *trivul, fricuit*: from this is formed the adj. חל = *laevis, purus*; cf. *Heb.* שפי a bare height. In *Rabbinic* and *Aramaic* we find it used in a still further derived sense = *tranquillus, pacatus*. Here apparently the substantive must mean *seemliness, propriety*. The ם at the beginning is certainly desiderated.

חבב] The omission of the *καί* before τοῦ ποιεύ, and the reading of αὐτῷ for σοι has the effect of making the first part of the verse refer to David and not to Solomon. The confusion no doubt arose from an error on the part of the original translators who took the indefinite לעשות as referring to David, and then read לך for לו in order to preserve the sense.

חבב חבב חבב. Cf. John vi. 31, where we find חבב חבב חבב.

ver. 5. חבב חבב חבב] For the order, cf. Nöldeke, p. 512, who points out that the participle (representing the Greek *present*) should rather follow than precede the personal pronoun; cf. Ps. lxxxii. 2 חבב חבב חבב (*Land*), but *Pesh.* חבב חבב חבב.

THE LXX TEXT
OF
JOB XXII. 3b-12
IN THE
PALESTINIAN SYRIAC DIALECT
FROM MS. SYR. 15 IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED AND EDITED
BY
F. CRAWFORD BURKITT

INTRODUCTION

THE following fragment contains a rendering of the LXX text of Job xxii. 3 b-12 in the Palestinian Syriac dialect. It is the *recto* of a vellum leaf now glued against the cover of MS. 15 in the Syriac Library of the Convent of St. Catherine on Mount Sinai. The leaf has no running head-line, and it does not appear whether it formed part of a complete text of Job, or of a lectionary. The writing is a good well-formed Palestinian hand; I should be inclined to place it not later than the eighth century.

When I first saw the MS. in February, 1893, during a visit to Mount Sinai with the late Professor Bensly, the writing was very faint, but the application of chemicals successfully brought out the previously illegible letters; and a photograph was taken by Mrs. Lewis, of Cambridge, who was one of the party¹. As I was not at liberty to unglue the leaf, it was impossible to read the other side.

F. C. B.

¹ See remarks on the shapes of some of the letters, p. 105 *infra*.

or what profit that
 thou dost make straight
 thy way? or doth He
 take account of thee
 and reprove thee and
 enter with thee into
 judgement? Is then not
 thy wickedness great?
 and *as for* thy sins
 there is not to them
 a number! For thou
 wast exacting pledges
 of thy brothers for
 naught, and the rai-
 ment of weak ones
 thou hast taken. More-
 over water thou gavest
 not to drink to the
 thirsty, but the bread
 of the hungry thou
 didst oppress. Thou
 didst thrust out those
 which *were* upon the

MS. I r a

xxii. 3

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

ver. 4

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

5

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

ver. 5

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

10

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

ver. 6

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

15

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

ver. 7

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

20

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

20

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

ver. 8

וְהָיָה כִּי יִשְׁפָּט
 יְהוָה אֶתְּךָ וְאֶת
 כָּל־עַמְּךָ

earth, and thou didst
show respect unto the
faces of individuals.
Widows thou didst
send away empty, and
moreover the orphans
thou didst evilly en-
treat. Now therefore
there have encircled
thee snares, and there
hath confused thee
alarming war. The
light was found for
thee darkness, and
when thou wast asleep
the waters covered
thee. Doth not He that
dwelleth in the heights
see, and those that
conduct themselves
with pride hath He
not humiliated?

כדכא : עבסו
 ו, כפיעתו
 ו, כדעב : כדכא ver. 9
 ו, עבסו
 ו, עבסו : 5
 לבעתו
 כדכא : עבסו : 10 ver. 10
 כדכא : עבסו
 ו, עבסו
 ו, עבסו 10
 כדכא : עבסו
 ו, עבסו : 11 ver. 11
 כדכא : עבסו
 ו, עבסו : 15
 ו, עבסו : עבסו
 ו, עבסו : עבסו
 ו, עבסו : עבסו ver. 12
 ו, עבסו : עבסו
 ו, עבסו : עבסו 20
 ו, עבסו : עבסו
 ו, עבסו : עבסו
 ו, עבסו : עבסו

NOTES TO JOB.

xxii. 3. ܐܠܐ] The def. ܐܠܐ occurs in *Land* 177, 194 (*Schwally* 26).

ܐܠܐ ܠ' = ἀπλώσης (or ἀπλώσεις).

ver. 4. ܐܠܐ = ἐλεγχέω, as in *Matt.* xviii. 5 and *Targ. Jerus.* (132); the Edessene is ܐܠܐ.

ܐܠܐ, participial form, as in *Bibl. Aramaic* and the *Targums*; see *Num.* iv. 47; *Nöld.* pp. 503, 504.

ver. 5. ܐܠܐ corresponds to the Edessene ܐܠܐ and ܐܠܐ (*Schwally* 49).

ܐܠܐ as predicate is undeclined in *Palestinian*, e.g. *Luke* iv. 25, 27 (*Nöld.* p. 508).

ܐܠܐ ܠܐܠܐ] For the spelling of *minyān* compare ܐܠܐ *Land* 223 &c. *Luke* xii. 7 *Hier.* is the pass. part. fem. plur.

ver. 6. ܐܠܐ] See *Schwally* 103.

ܐܠܐ] As the word in the Greek corresponding to this is γυνῶν, it would be tempting to derive it from ܐܠܐ to strip or skin (*Matt.* xxvii. 28; *Luke* x. 30 *Hier.*) But both in *Matt.* xxv. 36 seq. and in *John* xxi. 7 γυνός is rendered by ܐܠܐ &c.; it is therefore more probable that ܐܠܐ has here the ordinary sense of 'weak.'

ܐܠܐ ܐܠܐ] It would of course be impossible for the second noun to remain in the absolute state in Edessene Syriac. Another instance in *Palest.* occurs in ver. 8 of this fragment; see *Nöld.* p. 507.

ver. 7. An instance of the pleonastic use of ܐܠܐ noticed in *Schwally* 47.

ver. 8. ܐܠܐ ܐܠܐ] ἐθαύμασας . . . πρόσωπον; comp. 2 Kings v. 1 *Pesh.*, where ܐܠܐ ܐܠܐ = θαυμασμένος πρόσωπον = נשׂא פנים; and *Jude* 16 (*Pococke's* version), where ܐܠܐ ܐܠܐ = θαυμάζοντες πρόσωπα. ܐܠܐ, probably for ܐܠܐ held in honour, occurs in 1 *Thess.* iv. 10 (see this Series, vol. i, part v, p. xli).

ܐܠܐ] Greek τίνων.

ver. 9. ܐܠܐ] The *Seyámé* over the ܐ is no longer visible.

וְ (which occurs also in vv. 8 and 11) exactly corresponds with the Greek δὲ in form and meaning. As both 'and' and 'but,' seemed too strong, I have left it untranslated except in ver. 8 b.

אֲדָלָה] The right-hand wing of the א is wholly illegible, but for the rendering of καοῦν by אֲדָלָה see Acts vii. 6, 19, *Pesh.*

ver. 10. אֲדָלָה] Greek τουγαρού. In 1 Thess. iv. 8 *Hier.* אֲדָ alone is used for the same Greek.

אֲדָלָה] A form also found in *Targ. Jerus.*; אֲדָלָה generally translates ἐτάραχθη, e. g. Matt. ii. 3. The Greek here has ἐσπούδασεν, which, as in Job xxiii. 16, is a translation of the Heb. בָּהַל and הִבְהִיל.

אֲדָלָה] The last letter of this word is now illegible; Greek ἐξάισιος.

ver. 11. אֲדָלָה] *Palest.* form of the Edessene אֲדָלָה, as in John i. 5.

אֲדָלָה] See *Schwally* 81.

אֲדָלָה? Sometimes found in Palestinian, where Edessene has אֲדָ, e. g. Luke xxiv. 23 *Hier.*; see Nöld. p. 488.

ver. 12. אֲדָלָה] As elsewhere in Palestinian (*Schwally* 32).

אֲדָלָה] Greek ὑβρις. No passage of Palestinian hitherto published has contained a rendering of ὑβρις, but the adj. יָהִיר is found in the Targum to Habakkuk ii. 5. אֲדָלָה, *pride*, appears to be a new word.

אֲדָלָה] This reduplicated form is peculiar to Palestinian. It corresponds to τριπλοῦν in Matt. xviii. 4 &c.; see *Schwally* 50.

NOTE ON THE GREEK TEXT REPRESENTED BY THE FRAGMENT OF JOB.

The reader is aware that the original LXX text of Job passed over some 300 lines of the Hebrew, but that in the Hexapla these missing lines were supplied from the version of Theodotion. Owing probably to the influence of the Hexapla, these interpolations are found in all our Greek MSS. (including B^N), in St. Ambrose, and in the Memphitic version, but not in the Thebaic, nor the genuine Old Latin (i.e. SS. Cyprian and Lucifer, the Speculum and Priscillian). The text of the Hexapla, which contains these interpolations under asterisk, is represented by the Syro-Hexaplar version, the Latin version made by St. Jerome, and some cursives¹.

The fragments of Job xxi. 1-9, printed in Land's *Anecdota*, iv. 223, the only passage of the Palestinian Aramaic of Job hitherto published, do not cover any of the interpolated verses. Fortunately however the page here printed begins with Job xxii. 3 b, which has a place in the text without any critical sign, though it is omitted by the Thebaic, and given under asterisk in *Syr.-Hex.* and *Colb.* 1952. It is therefore evident that the Palestinian version, like codd. B A C &c., contained the interpolations from Theodotion.

As far as the fragment goes Syr. Palest. differs from B five times, from B^N* six times, from A six times. The following readings deserve notice:

ver. 3 (the interpolated line). ἀπλώσης with B^{ca} A (C) [against B^N*]. The reading of B^N* must be wrong, as the Heb. is דפלה.

ver. 6. γάρ with A [against B (δε), and B^N syr-hex theb, which omit].

ver. 8. The clauses are transposed in Syr. Palest. and *Jerome* in accordance with the Hebrew, but in no other authorities.

ἐγὼ, thou didst thrust out, seems to correspond to ἀπέκισας² with Parsons 254 and theb [against φέκισας B^N C, while A has ἐκόμισας, which is given as an alternative in *Syr.-Hex.* under the form ἐκοίμισας].

τοὺς ἐπὶ τῆς γῆς with B^N* theb syr-hex *Jerome* [against B^{ca} A C and nearly all other authorities, which have πτωχοὺς for τοὺς].

ver. 9. καὶ ὀρφανοὺς with A memph [against ὀρφ. δέ theb rell].

ver. 11. σκότος with B C [against B^N A (εἰς σκότος)].

ver. 12. μὴ οὐχὶ . . . ἐφορᾷ with B^N C [against A, which has μὴ . . . οὐκ ἐφ.].

¹ Especially *Colb.* 1952; see Field's *Hexapla*, ii. 1-3.

² One might almost conjecture that the reading of Syr. Palest. corresponds to ὥσας.

FRAGMENTS
OF
ANCIENT HOMILIES

IN
PALESTINIAN SYRIAC
FROM A MS. IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED BY
AGNES BENSLY

WITH TRANSLATION AND NOTES BY
G. H. G WILLIAM
AND
F. CRAWFORD BURKITT

PLATE III.

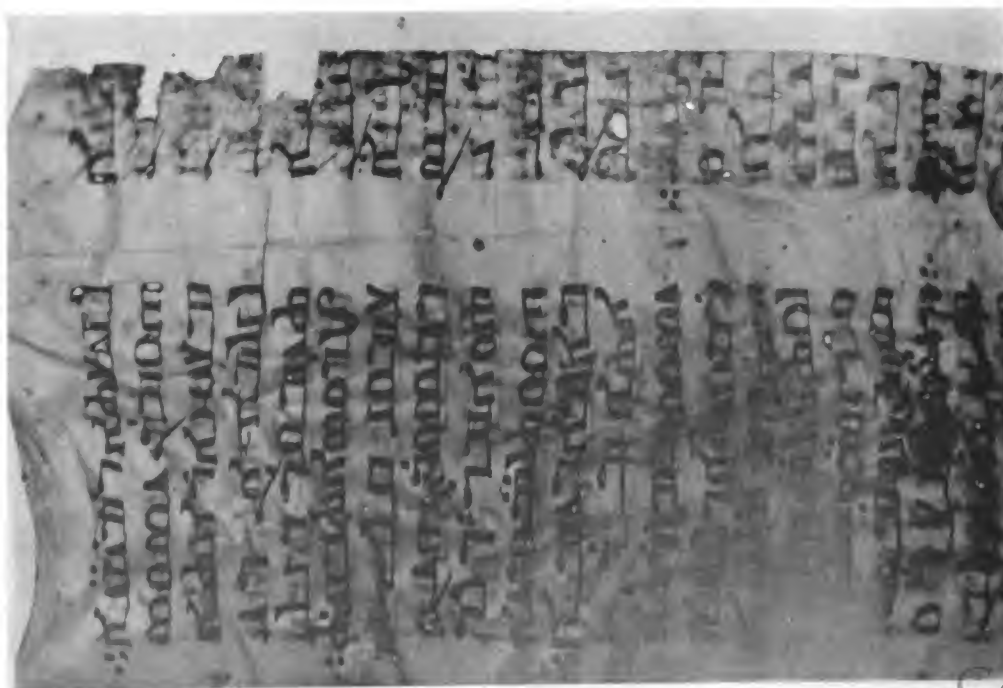
MS. OF HOMILIES 9 *verso*¹.

MS. OF HOMILIES 4 *verso*.

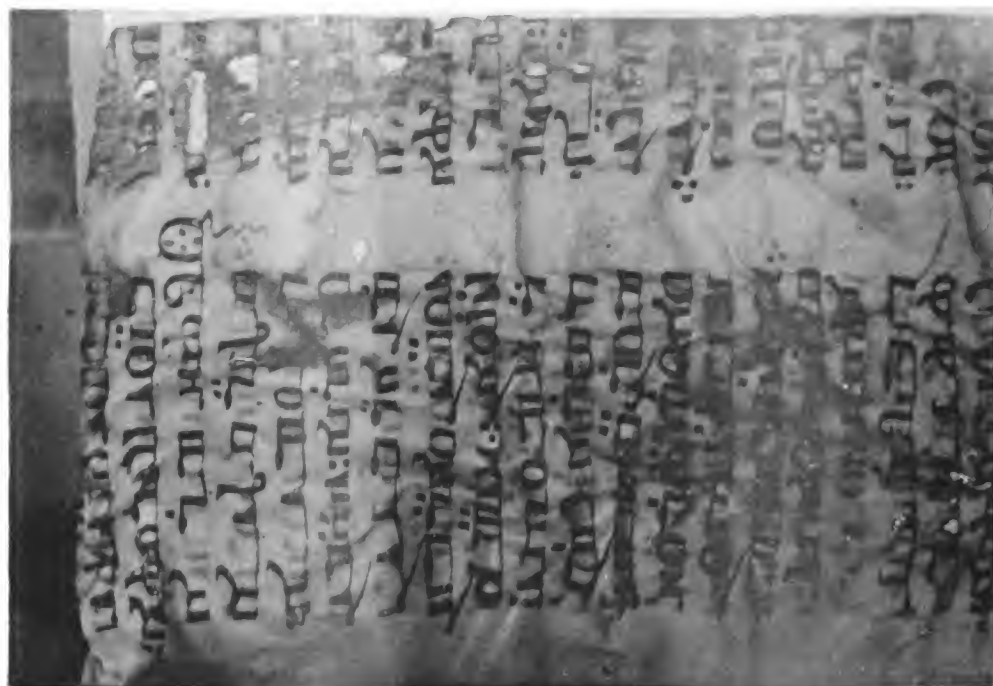
NOTE.

Col. a, of fol. 5 r, measures in Mrs. Bensly's tracing (referred to on page 47) $7\frac{1}{4}$ in. \times $2\frac{7}{8}$ in. It will be seen from the size of the columns in the accompanying illustration, that the photographs were reduced in size by about one-third.

¹ In the left-hand facsimile, for 9 *recto* read 9 *verso*.



MS. OF HOMILIES 9 *recto*



MS. OF HOMILIES 4 *verso*

INTRODUCTION

IN January, 1893, I accompanied my husband, the late Professor R. L. Bensly, to the Convent of St. Catherine on Mount Sinai ; I myself understood next to nothing of Oriental languages, but I shared with the other travellers the privilege of seeing and handling the treasures of the library, and thus I acquired a certain familiarity with the appearance of early writings. Half hidden in the binding of a late Arabic MS. I noticed some ancient vellum leaves written over in Palestinian Syriac ; I took the book to my husband, who at once recognized the value of the discovery. We obtained permission from the Librarian to further examine the binding, and we finally detached fourteen leaves. Professor Bensly was at the time too much occupied to examine them fully, but he recognized in them fragments of an ancient Homily on St. Peter. Under his direction I copied the twenty-six legible pages¹, obtained photographs of nearly all, and made a careful tracing of one—5 r. He intended to send a notice of them, on his return to England, to the *Deutsche Morgenländische Gesellschaft*; but of course nothing has been done. The leaves were written on both sides in two columns in a large clear hand, but had been so much cut down to make them fit into the binding, that only one column of each page can be properly read. I found (a) six leaves forming a kind of quire,—the sixth of these too much damaged to be deciphered,—the others marked in my transcript 1, 2, 3, 4, 5. (b) Another quire of six leaves marked in my transcript 7, 8, 9,

¹ Mrs. Bensly copied the Palestinian characters in a sort of rough facsimile, which Mr. Burkitt has retranscribed, comparing the photographs where possible, and dividing the words. The photographs show that Mrs. Bensly's copy was carefully executed, and is very accurate. Mr. Burkitt states that the vellum of the MS. (where not stained) was very white and fine, and the writing extremely distinct, except where the letters from the other side of the leaf showed through the vellum.—G. H. G.

10, 11, 12. (c) Two separate leaves marked 13, 14 in my transcript. After completing my copy, I carefully bound the original fourteen leaves in a separate little volume, which I returned to the Librarian. It is now No. 3 among the Palestinian Syriac MSS. of the convent library. Mrs. Lewis, of Cambridge, very kindly took photographs of the MS. for me at the same time, one of which is reproduced in this volume, whereby the reader will be able to form some estimate of the age and general appearance of the document.—A. B.

I have little to add to Mrs. Bensly's account, except to mention that no column of the writing is complete. Foll. 1-5 (6) contain 20 lines of writing in a column, and are mutilated at the top; foll. 7-12, 13, 14 contain 21 lines, and are mutilated at the bottom. The original number of lines in a column seems to have been 24, as it is difficult to see how more than four lines can be wanting between 2 v a and 2 v b, where the text is a continuous quotation from Matt. xxiii. 3. In 9 v b, 10 r a we have a continuous quotation from Matt. xiv. 26-28, but apparently somewhat curtailed. According to this, the Homily which begins on 3 r b starts at line 8 from the top, after a title in red, which is now unfortunately illegible.

As to the arrangement of the leaves, foll. 1-5 and 7-12 were found in that order, the two groups have the same external characteristics of margin &c., and they are connected in subject. Foll. 13 and 14 join group 7-12, and as fol. 13 appears to be the exordium of a Homily, I suppose they are the outside conjugates of the quire containing 7-12. Whether the original gatherings consisted of five or four pairs of conjugate leaves it is now impossible to say; but most Oriental books are bound in gatherings of five pairs, so very likely a whole leaf intervenes between 13 v b and 7 r a, and between 12 v b and 14 r a. Certainly the transitions in both cases are very abrupt.

All the leaves doubtless belong to the same MS. of Homilies from the exact similarity of writing and style, but I doubt whether leaves 13, 7-12, 14, which treat of St. Peter, form part of the Homily which begins on 3 r a, and treats of the Flood. Very likely they are by the same author, as the thought in 5 v b—Ararat regarded as Christ the Rock on which the wandering Ark of the Gentiles finally rests—is akin

to the Homily upon St. Peter. This last piece is very curious, considering the date of the MS. It is strange to find a Homily, probably translated from the Greek into Palestinian Syriac, and extant in a MS. which can hardly be later than the tenth century, which is occupied with elaborately proving that the Church is founded not upon St. Peter but upon Christ. That it was a translation¹ seems to follow from the fact that several of the numerous quotations from the Gospels do not agree with the Palestinian Lectionary. On the other hand the apparent denial that there is any play upon words in Matt. xvi. 18, and the somewhat confusing changes of number and person in 12 v b suggest a Palestinian and Semitic origin. This Homily, though preserved in such a fragmentary state, and though simple in style, is yet quite clear in argument, and contains some really subtle thought². The Homily upon the Flood is remarkable for the wide use made in it of Apocryphal documents. Besides the story of the Cedars planted by Noah, out of which when grown the Ark was to be made, a passage much resembling one found in the Apocalypse of Paul is quoted as Scripture (see p. 99). Possibly the quotation in the Homily may have been taken direct from the lost Apocalypse of Peter.—F. C. B.

¹ In this connection it is important to notice that the phrase *when he saw the storm* (MS. 10 r a) suggests the omission of *λαχύρον* in Matt. xiv. 30, for which the only known authorities are N B* Cop., *not* Syr. Palest.

Were Tischendorf's fragments, which he took 'from the East,' and which are now at St. Petersburg (published by Dr. Land), taken from Mount Sinai? Some of Tischendorf's leaves are covered with Iberian (i. e. Georgian) writing, of which there are many MSS. at Sinai.

Land's *facsimile* is very like our Homilies, but there are more letters in the line, so it cannot be part of the same MS.

² An example is found in 12 r a, where our Homilist declares that whatever spiritual power may have been given with the keys of heaven, yet that too was abandoned when St. Peter said the Apostles had forsaken all things and followed Christ.

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பக்கம் 5

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تذکرہ

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TRANSLATION AND NOTES TO HOMILIES.

MS. 111a

... he said ... at first 'feed my sheep,' which *is*, that these *are* the men; and the ewes, they *are* the women; and the lambs, they *are* the young boys and the little girls. Lo, thou seest the priest of the people! With what care the Lord instructed Petros! He said not to him one time,

Page 50, l. 5. See John xxi. 15 sq. There can be no doubt that ܐ is the letter lost after ܡ, and the line may be fitly restored by reading ܡܥܡܐ [or ܡܥܐ] ܕܗܝܫܐ *Jesus [or Our Lord] said to him.*

l. 6. ܡܥܡܐ fem. of ܡܥܡ (or ܡܥܐ) = ܡܡܡ; cf. ܡܡܡ, Targ. and Jud. Aram., *Schwally.*

ll. 7, 9. ܡܥܡ, 10. ܡ, 8. *et inf.* def. pl. termination ܡ, *Palest.*, et saepe.

ܡܥܡ = *id est*; in *Edess.* usually *when, after*; also ܡܥܡܐ = *wie*, Nöld. p. 488.

l. 12. ܡܥܡ dim. (*Thes. Syr.* 1474) young boys.

l. 15. ܡܥܡ *Hier.* The dot might be to indicate the vowel (Nöld. p. 451), but here may be used to distinguish the participiè. The preterite, l. 21, has no point, but preterites in ܡ (see 21, ll. 14, 17) have upper dot which, of course, indicates the sound, like the dot on final ܡ in such a form as ܡܥܡ, and thus it seems to stand for ê as well as ô or â. So in the case of ܡ, the dot may be *Raphê*, see l. 23, but in ܡܥܡ, 3 v, l. 8, must have another force, perhaps to indicate *Pael.*

ܡܥܡ et saepe, *Palest.*

l. 17. ܡܥܡ rare in *Edess.*, *Thes. Syr.* 3506; common in *Palest.*

l. 20. ܡ not *ph*. The sound of π in the Greek name not modified by the prefixed ܡ.

The use of this and other proper names (e.g. 131, l. 3, p. 60), in Greek form, in preference to the Semitic forms of the writer's vernacular, helps to prove, if proof were needed, that our fragments are translations from the Greek. See also p. 17, note to Exod. xxviii. 1.

and stopped, but three *times*. Also thou, O priest, if [thou] hast . . .

Col. b

l. 6. and the boys [or girls] . . . l. 12. who feed . . .
l. 17. sheep [or lambs] . . .

These few words alone are now legible; see the note below.

MS. 1 v a

l. 20 seems to have contained the name Israil.

ll. 22, 23. *concerning the sheep*. If the last word is read correctly, it is the common form, which occurs in *Hier.* (*Thes. Syr.* s.v.) as well as .

Col. b

. . . some of them were tormented, because God was angry with them that they murmured against the priest. Moreover Aharon and Mariam his sister, who murmured

l. 22. Final in is perhaps *Palest.*, for in *Edess.* the neuter verb takes ; cf. 10 v, l. 5, in *ful. of intransitive*, Eph. iv. 46 *Pesh.*, et saepe.

l. 23. with upper point, so 1 v, l. 15, et pass.; illustrations of the statement of Nöldeke (*op. cit.* § 3, 452-3) that (◌) is very regularly used on for the Hebrew *Raphē*.

It has already been remarked that only one column of each page is legible. A few words will be recognized by the reader here and there in the other column, often sufficient to show that the subject is continued, or to indicate the transition to a different part of the argument. For partial restorations of the second column, see 2 v, col. a; 3 r, col. b; 11 r, col. b.

Page 51, col. b, l. 6. See Num. xii. 10 sq. *Elhpe.*, as Eccl. xii. 7 *Pesh.*; the sense as Luke iv. 18 () *Harkl.* and in Assem. ap. *Bernst.* s. v., but stronger perhaps, 'tormented' rather than 'afflicted.'

l. 7. and saepe, *Palest.* The spelling seems to indicate that the name of Aaron's sister was pronounced like *Mapuim* in the N. T., thus following the LXX.

l. 9. in *Pa.* In Deut. i. 27 in *Targ. Jon.* (ap. Buxt. 2267) the verb has the same meaning as here, but usually in *Chald.* (e.g. in *Psalms*) it means *to sing for joy* (as in *Heb.*). In *Hier.* a few times; see *Schwally* 90.

l. 15. Cf. , frequent in *Chald.*; in *Edess.* it seems not to occur.

against their brother Mōshê, Mariam was smitten with leprosy, and was unclean outside the camp, until Mōshê sent and offered an offering to the Lord on account of her.

MS. 212A

. . . that she murmured . . . befel (?) her thus. And unless Mōshê [had offered?] she had not been cleansed. So all those who murmur against the priest of the congregation,

l. 17. ܐܝܬܐ according to the transcript, the photograph being illegible. The word is not found in *Schw.*, *Buxt.*, or *Levy*. In *Thes. Syr.* ܐܝܬܐ *morbus quidam* is quoted from *Causa Causarum*, B6dl. MSS., and the root ܐܝܬܐ, *to bore*, gives the derivation, from the disease eating away the flesh; but it is remarkable to find this rare form instead of some modification of ܥܪܥܬ *Heb.* or ܥܢܝܕܪܬ *Targ.*

l. 19. For the form of the first word see Num. v. 3, *Palest.*

l. 21. ܐܝܬܐ Num. v. 2, 4, *Palest.* 'send away.' Excommunication has been already intimated in the preceding lines, and the repetition is awkward; but we have no authority, except the context, for rendering 'he sent [outside] and offered.' The offering is not mentioned, but may be implied in Num. xii. 15.

l. 22. We write Mōshê as *Targ.* and *Heb.*, but there is nothing to show that the pronunciation was not 'Mûshê' as in *Pesh.*; comp. *Μουσης*. On ܐ with dot see 112A, l. 15 n.

Page 52, l. 6. There is no photograph of this page, and the transcript gives ܐܝܬܐ. This, as a verb, does not occur in *Syr.* or *Chald.* The meaning 'befel' is very suitable, and, if there is not a mistake in the MS. (cf. ll. 7, 8, where a verb seems to have dropped out), ܐܝܬܐ may possibly stand for ܐܝܬܐ, see Wright's *Comp. Gram. Semit. Lang.* c. iv, p. 53, and compare the interchange of ܐܝܬܐ and ܐܝܬܐ in *Hier.* with the comment in *Thes. Syr.* col. 417; but ܐܝܬܐ occurs just below (l. 17) and in *Hier.* several times (*Thes. Syr.* s. v.) and in the sense of 'befall' takes ܐܝܬܐ. But strokes showing through the leaf may have caused a mistake of ܐ for ܐ in the transcript. ܐܝܬܐ would give a suitable meaning '. . . [because] she murmured, the Lord [punished] her thus.'

l. 7. ܐܝܬܐ *Hier.*, as John xv. 22.

l. 8. On 3rd fem. with ܐܝܬܐ see Nöld. pp. 448 and 494, and cf. 112A, l. 23.

l. 9. ܐܝܬܐ, also ܐܝܬܐ, hardly, if at all different from ܐܝܬܐ or ܐܝܬܐ, *Thes. Syr.* 1005 and 1681; ܐܝܬܐ (l. 23) has a similar force in *Hier.* These and ܐܝܬܐ (l. 22) are all *Palest.* forms.

l. 12. ܐܝܬܐ, see 1 Thess. i. 1 n.

many stains of sins were in their bodies, and many chastisements befel them; and if they *were* not repenting for their wickednesses, and turning again unto the priest, and *he* praying for them *there was no hope for them*:—but if it were not so, [their sins] *were* not forgiven . . .

Col. b

There seems here to be an allusion to divisions, [ל] 10. At l. 15 begins a reference to Paulos (spelt with 2). As [ל] occurs in l. 18, and twice 18, which may well be 18 to the *Corinthians*, the quotation is doubtless from such a passage as 2 Cor. x. 8.

MS. 2 v a

ll. 15, 16. thy priest . . . is written . . . ll. 17, foll. . . . on the seat [of Mōshē] sit the [scribes] [and] the Pharisees [every] thing [therefore that] they shall say [unto you] do.

Col. b

[and observe; but according to their work ye shall not be doing,] for those [say] and do not; and they bind grievous burdens upon men, and they, with one of their fingers,

ll. 13–17. (i) Construction: 13 is used as an indeclinable collective in *Palest.*; see Nöld. p. 508. For 13 and 13 in the singular, comp. *Schwally* 24. In this passage, the dot on final 1 of the verbs certainly indicates the vowel, see 1 r a, l. 15. It is not quite certain that the first word of l. 14 has *ribbui*, for the points may show through from 13 on the other side. (ii) Terms: 13 stains, as 13 Jer. ii. 22 *Targ.*, Buxt. 1109; Levy has 13 (sic) *blutrother Fleck*; see also Michaelis ap. *Cast.* 442. 13 *Hier.* saepe, but in *Edess.* 'foolish.' 13 *Palest.* 13 *Palest.* pl.; 13 has the meaning 'punishment' in *Jerus. Targ.* (Levy s.v.).

ll. 18–24. For the construction of the long hypothetical sentence, with rhetorical omission of the obvious conclusion, compare Luke xiii. 9.

l. 18. *Chald.* 18, *Syr.* 18, see also *Schw.*; so 3 v, l. 8, 18, but the form in the text seems to be from a form 18.

Page 53. See Matt. xxiii. 3, 4. The quotation begins on col. a, line 17.

Col. b, l. 10. 13 often with 13 *prosth.* in *Hier.*

are not willing to move them. Obey the Lord, ye sheep of the Messiah, according to that which was commanded you, honour the priest.

Give my money to the money-changers, and I will come and collect my money with the increase thereof.

MS. 3 r a

. . . also . . . napkin; that that which I am teaching, I may do. And from me and from you let us lift up praise to the Holy Trinity, to the Father, and to the Son, and to the Spirit of Holiness, for ever and ever, Amen.

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Other *Palest.* forms in this col. are:—l. 7. the termination ܠ; l. 14. ܐܠܐ; l. 23. the participle in ܐ, see Nöld. p. 503.

l. 12. Palestinian *Palp.*, which in this place in *Hier.* is read ܡܚܕܝܢ.

l. 13. ܐ is possibly to be read with *ribbui*, see 2 r a, l. 14 n., and the *imper.*, l. 18 *inf.* For the form, with ܐ in penultimate, and, in ܐ, final ܐ, see Nöld. p. 495. ܐܐ obey, see *Bernst.* 527, 8.

l. 16. The M'shîchâ. We transliterate the proper names, but this may be an appellative. It is used in Syriac for *Messias* and *Χριστός*.

l. 19. Lit. *Him the priest*; on ܐܠܐ, which often thus emphasizes the def. acc., see *Palest. Vers.*, note on Col. iv. 18; cf. 10 v b, l. 4, 'in eo ipso die,' and Nöld. p. 511, Schw. 42.

l. 21. Matt. xxv. 27; Luke xix. 23. The *ῥημεῖσαι*, see *Thes. Syr.* 1526; here with ܐ for the π.

Page 54, l. 6. Cf. Luke xix. 20 ܐܠܐܐܐ, exactly *συνδόν*; in *Hier.* ܐܠܐܐܐ as *Chald.*, in *Edess.* ܐܠܐܐܐ.

l. 8. The context favours the *first* person. ܐܠܐ, more *Palest.*, stands for *first* or *third*, see Nöld. p. 499, and cf. 7 r a, l. 2.

l. 9. The first letter of ܐܠܐ is certain from the photograph. The form is the 1 plur. fut. *Aph.*, as in Heb. xiii. 15, *Pesh.*

ll. 19, 20. The second ܐ is superfluous, unless the expression means *discourse taken, translated from one by Mar-Io*. The very same expression occurs in the only colophon remaining of the St. Petersburg Homilies (frag. 8), translated by Land, iv. 177 '*ex (iis qui sunt) domini Iohannis.*' ܐܠܐ, as in compound names, like ܐܠܐܐܐ *Mariab*, final ܐ contracted with the following initial ܐ.

Col. b

MS. 3 v a

Col. b

L

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And men were prolonging their sins. And it is written that they were saying: 'He that is able to act wickedly, let him act wickedly; and to do violence, let him do violence. And the one that is able to do evil, let him not spare. For God doth not look upon what we are doing, and waters of a flood are not coming upon us.'

MS. 4 r a

who *was* saying . . . 'Plant cedars, and when they shall be grown up, make thee the ark from them.' See then how the Lord willeth that men should turn back and should live. And they would not turn back. Therefore said the Lord to Noach, 'Plant cedars.' Thus he maketh known

l. 19. 'Spare' seems to be the meaning here. The verb usually means 'endure;' with ܐܠܗܝܢ in *Edess.* 'to be compassionate;' see *Palest. Vers.*, note on 2 Tim. ii. 3.

l. 21. *Aph.* participle, cf. *Thes. Syr.* 913; in this sense, and conjugation, *Palest.*

l. 22. ܐܝܢ (passim) *Hier.*

l. 23. Cf. ܡܢܝܢ *Chald.*; it is here used as a collective with *sing.* verb. 5 v, l. 6, we have the usual ܡܢܝܢ with *pl.* verb.

l. 24. ܡܢܝܢ, cf. ܡܢܝܢ *Mark ix. 21 Hier.*

Page 56, col. a, l. 5. We may fill up the half line with ܡܢܝܢ *was* saying to him.

l. 8. ܡܢܝܢ *Hier.*, the Greek *κωλύω*, but spelt in *Edess.* ܡܢܝܢ (ܡܢܝܢ).

l. 9. ܡܢܝܢ *Edess.* 'to wither,' *Palest.* and *Jerus. Targ.* 'to see,' *Neo-Syr.* 'to guard' (= Ar. ܡܢܝܢ); cf. 1 r, l. 15.

l. 11. ܡܢܝܢ. In *Palest.* writing the prefix of the imperf. is sometimes written ܡ after the particle ܢ, e.g. ܡܢܝܢ (sic) *Matt. xvii. 22*; ܡܢܝܢ *Tit. ii. 4*. It is somewhat surprising to find ܡ here in an open syllable; possibly the orthography ܡܢܝܢ represents the pronunciation *dīthāṣān* (four syllables) as opposed to *dīthāṣān*. *Comp. Nöld. p. 468.*

l. 14. ܡܢܝܢ *Hier. saepe.*

l. 17. ܡܢܝܢ appears to have the same force here as in *Neo-Syr.*, sic, sane, cf. *Thes. Syr. s. v.*

the repentance which he gave. Did *he* not, while the cedars *were* growing and Noah preaching that men should repent from their wickednesses, [allow them time]?

Col. b

The subject is continued; see *ark*, ll. 14, 20; *Noah*, l. 19; *years*, l. 21.

MS. 4 v a

. . . ll. 22 foll. . . . to the earth . . . all . . . in which *is* breath.

Col. b

. . . and his sons and the wives of his sons into the ark. And the Lord opened the sluices of heaven and of earth, giving water forty days and forty nights. See the mercies of the Lord, how he prolongeth his mercies, and longsuffering over the sons of men: was it difficult for God that quickly should the ark be made?

l. 19. The place, or chance, of repentance.

l. 20. *ܡܠܐ*? *nonne*, see *Thes. Syr.* 1984.

l. 22. See 2 r a, l. 18. The form here must be explained as *ܡܠܐ*? l. 11 *sup.*

Page 57, col. b. See Gen. vii. 11 seq. l. 8. *Palest.* def. pl. l. 9. *Palest.* spelling. l. 10. Giving water] The *part.* refers to 'the sluices.'

l. 13. *Palest.* spelling; here *ܡܠܐ*, cf. 4 r, l. 9, and the *ܡܠܐ* ib. 13, instances of the irregularity of *Palest.* spelling.

l. 15. The interrogative *ܡܠܐ*, with prefix as the *Heb.* and *Chald.* *ܡܠܐ*; comp. Nöld. p. 472.

l. 17. *Lit.* 'prolongation of spirit.' *ܡܠܐ* is a noun of the same form as *ܡܠܐ* (Dalman, p. 137) and the familiar (*H*)*aggdda*.

l. 19. Here (cf. 4 r, l. 20) *num*; it has both meanings.

l. 20. The next column shows that the subject is the rapidity of the consummation. For *ܡܠܐ* *difficult for*, comp. Exod. vi. 9 *Targ.*, and the Arabic *معب على* and *عز على*.

l. 21. A half line blank in the midst of a sentence, perhaps from an erasure.

l. 22. *ܡܠܐ* *Hier.* adv. *quickly*, vid. *Thes. Syr.* s. v.

MS. 5 r

. . . that quickly should the word be fulfilled upon Sodôm, because its inhabitants prolonged their sins as a long rope, and as the thong of a calf their robberies. Quickly came down upon them fire and brimstone; and it consumed the living and the dead, and overturned the earth. But the Lord said to Noach, that he should plant cedars, and should make an ark; and when he made

MS. 5 v

Col. a, with col. b of 5 r, contained an account of the deluge.

ll. 11-20. [. . . when the waters had] ceased . . . from . . . the earth, the [ark] rested [on] the mountains [of Ararat;] and they came out . . . Noach . . . and his sons [and the wives of] his sons. . . . the ark . . .

Col. b

. . . and it rested, after the waters had ceased, upon the

Page 58, col. a, l. 6. א in the last syllable of fut. of intrans. verb is *Palest.*

l. 10. אה, see 2 r a, l. 14.

l. 14. ܐܘܢ *Hier.*, cf. Matt. xxiii. 25. The : seems to be an error for ::; the latter is put at the end of l. 16, where the sense does not require it; see also 13 r, l. 17 n. See Is. v. 18; the quotation is not from *Pesh.*, which has ܐܘܢܐ and ܐܘܢܐ, and represents the ἀναπρία and ἀνομία of LXX. The extant fragments of *Palest.* Isaiah do not, unfortunately, include v. 18; see *Palest. Vers.* p. xvi. Notice the def. state in a comparison.

l. 17. The stop detaches the following verbs from the ܐܘܢ; they refer to the fire of l. 16. ܐܘܢ, *Land* (171. 19) has ܐܘܢ, in *Targ.* ܐܘܢܐ, *Buxt., Levy;* *Heb.* ܐܘܢܐ, but *Syr.* and *Chald.* ܐܘܢܐ, whence ܐܘܢܐ; see Gen. xix. 24.

l. 19. ܐܘܢ *Palest.* def. pl., et saepe. ܐܘܢ is a *Palest.* contraction for ܐܘܢܐ; comp. the sinking of א to օ in the *Aph.* of ܐܘܢ and similar verbs, Nöld. pp. 464, 502: so ܐܘܢܐ *Land* 171. 15.

Page 59, col. a, l. 19, here, as 5 r, l. 16, :: seems unnecessary. See Gen. viii. 18.

Col. b, l. 5. See Gen. viii. 3, 4.

l. 8. ܐܘܢ, see 2 r a, l. 9 n.

mountains of Ararat. So was the congregation of the Gentiles swimming in darkness and in the shadow of death, and in the dominion of Satana. And when the darkness ceased from it, at the coming of the Messiah, it rested upon this mountain, the which is our Lord Jesus, the Messiah. And if any one shall say, 'Whence instructest thou me? Or regardest the mountain . . . ?'




MS. 6 r and v




These were too fragmentary to copy. The pages which follow seem to belong to another Homily. Probably a considerable portion of the text has been lost.

MS. 13 r a

The Lord said to him, 'Thou art Simôn, which is interpreted Petros;,' he said not to him, 'Upon thee I build the Church;,' but he said, 'Upon this rock (the which



l. 9. , see 1 Thess. iv. 5 n. and *Buxt.* 1199-1201.


l. 10. , a clear instance of dot on part. The verb in *Edess.* means 'despise,' vid. *Cast.* s. v., but in Is. xxv. 11 *Pesh.*  seems to mean 'spreading out of the hands,' and so is related to  *Targ.*, which is (a) wander, (β) swim, vid. *Buxt.* 2346.

 in this sense is *Hier.*;  l. 11,  l. 12, *Palest.* spelling.

l. 14. See 1 r a, l. 22.

l. 15.  *Hier.* form, *Thes. Syr.* 418.

l. 18.  *Hier.*, also spelt .

l. 22.  in the sense of *ubi* is *Palest.* and *Chald.*


l. 23. , the Greek *η*, *Hier.*

l. 24. See 3 v b, l. 17 n.





Page 60. On the sequence of the leaves, see *Introduction*, p. 48.

Col. a, l. 1. See Matt. xvi. 18.

ll. 2-6 are slightly curtailed in the MS.

ll. 3, 5. The names of the Apostle in *Hier.* The second name has inverted ; another instance of this letter is in l. 19.

l. 8. The word is the same as in 2 r a, l. 12, but we translate here 'Church' as more appropriate; comp. Matt. xviii. 17 *Palest.* and *Syr. Sin.*

l. 10. , l. 11. , *Hier.* spelling.  in *Palest.* is used for *πέτρα*,  for *λίθος*, so that the play upon words in Matt. xvi. 18 disappears altogether.

is the body wherewith the Lord was clothed) I build my Church; and the gates of Sheol shall not have lordship over it. Keep patient, and I will show thee whether concerning Petros this [was] said . . . '

Col. b

The expansion of the argument probably began at l. 7. 'And Peter . . . ' As we read at ll. 19, 20, 'also . . . disci[ples] . . . ' we may suppose that the promises to all the disciples are cited against the supremacy of Peter.

MS. 13 v a

ll. 16, 17. . . . Sheol . . . and denied . . .

Col. b

. . . the Church upon it; but it is our Lord Jesus, the Messiah, who goeth down amongst the dead, and hath lordship over death, and cutteth the bands of Sheol, and breaketh the bars of iron, and leadeth captive captivity,

l. 17. *ܡܠܝܚܐ* Hier. denominative from *ܡܠܝܚܐ* lord, see Mark x, 42. In *Edess.* *ܡܠܝܚܐ* Ethpa., *Thes. Syr.* 2209.

The : concludes the sentence which began in l. 5, ∴ ll. 8, 14 being subordinate, though often used as the final stop, e.g. 5 v b, l. 20, and especially 3 r a, l. 17; see too *Palest. Vers.*, Introd. p. viii.

l. 18. Cf. 4 v b, l. 17, but here with *ܐܢܝܢ*. The places cited in *Lexx.* give the accusative.

l. 19. Cf. *ܡܝܠܝܚܐ*, *mihi demonstra*, Aphraates, ap. *Thes. Syr.* 3114.

Page 61, col. a. The argument is, no doubt, that as Peter denied our Lord, the Church could not be built upon him as a rock.

Col. b, ll. 1-7 are set back in the MS.

l. 5. In the absence of a diacritical point, we take this, like the following, as a participle. *ܠܚܝܒܐ* in *Heb.* and *Chald.* form; cf. Ps. xvi. 10.

ll. 8, 9. Cf. Ps. cvii. 16, and the v. l. (*θωρίον* or *ἄδου*) in Acts ii. 24.

l. 10. *ܠܚܝܒܐ* in *Edess.* a workman, so *Chald.* *ܠܚܝܒܐ*, but this is the *Chald.* and *Talm.* *ܠܚܝܒܐ* a bolt. *ܠܚܝܒܐ* Hier. spelling, also in *Chald.*, see Levy s. v.

l. 11. Cf. Ps. lxviii. 18.

l. 12. Cf. 1 Tim. iii. 16.

and goeth up in glory. And I will show you, my beloved, from the New Testament and the Old. The Scripture saith concerning Îsrail, that they were drinking from the rock which was following. He said . . .

MS. 712a

they(?) said that I shall not be building upon another foundation. Other foundation a man is not able to lay outside that one which is laid, the which is our Lord Jesus, the Messiah.

Behold I have made thee know from the New Testament that that Rock was the Messiah. And again hear the prophet, how he prophesieth and saith, 'Behold I lay in Zion a stone of stumbling and a rock of offence . . .'

l. 13. On a of 1st pers., see 312a, l. 8 n. l. 17. Cf. 1 Cor. x. 4.

l. 21. ܕܚܝܩ often in *Harkl.* 'follow,' in *Hier.* this seems the usual meaning.

Page 62, col. 2, l. 1. The reading ܕܚܝܩ is certain, but the plural seems unsuitable. Is the dot, which might serve as a stop, intended to delete the ܐ (so Luke xxi. 24, *Syr. Sin*)? See 1 Cor. iii. 11 and cf. Rom. xv. 20.

l. 2. ܕܚܝܩ, see Nöld. p. 503.

l. 3. ܕܚܝܩ, cf. *Chald.* ܕܚܝܩ, and part. ܕܚܝܩ Matt. vii. 25 *Hier.*

l. 4. ܕܚܝܩ 2 Tim. i. 15, and often in *Palest.*

l. 5. ܕܚܝܩ as *Heb.* and *Chald.*, for *Syr.* ܕܚܝܩ. ∴ here very subordinate, but l. 10 as a full stop.

l. 7. ܕܚܝܩ *Aph.* pass. part. for *Edess.* ܕܚܝܩ or ܕܚܝܩ. l. 19. *Aph.* act. part.

l. 14. ܕܚܝܩ, with the adverbial termination, often in *Land*; see Nöld. p. 485.

l. 15. *Palest.* form of imperative.

l. 20. ܕܚܝܩ *Palest.* as the *Chald.* form. The words, although cited from 'the prophet,' are taken from Rom. ix. 33, yet with some differences from *Pesh.* The transcript has ܕܚܝܩ ܕܚܝܩ; the photograph, though almost illegible, seems to show ܐ after ܕ, but it is conceivable that the strokes are taken off from the other side. As ܐ with *stat. constr.* is unsuitable, we read ܕܚܝܩ.

l. 21. The second word is restored from Rom. l. c.; cf. Matt. xiii. 41 *Hier.* (*Land*, iv. 117).

MS. 7 v b

to him before all. 'If thou art a Jew and as the nations art living, how art thou compelling the Gentiles that they should become Jews?' After I have built my barns, and gathered my fruits, and given thee the keys: after I have prepared the fold and gathered the sheep—O Petros, thou wast convicted of fault by Paulos thy colleague. How do men say that upon Petros . . . I have built [the Church, which . . .]

MS. 8 r a

is not shaken. Hear how he saith that when our Lord Jesus was, He and his disciples, in the ship; and our

Page 63, col. b, l. 1. The *Palest.* form of the preposition.

l. 2. *Palest.* spelling, but also in ancient *Pesh.* MSS.

l. 3. The abs. state in *Hier.* is generally written ܐܕܝܢ (e.g. John xviii. 35).

In l. 7 the plural form is one of those read in *Hier.*, cf. *Thes. Syr.* s. v.

l. 4. ܐܕܝܢ *gentilis* is cited in *Thes. Syr.* 223; this adverb seems to be *Palest.*

l. 6. ܐܕܝܢ *Heb.* and *Chald.*; the *Syr.* usage seems almost exclusively *Palest.*, see *Thes. Syr.* s. v.

l. 7. ܐܕܝܢ in *Palest.* form.

l. 8. The context alone can here decide between the 1st and 2nd persons; in l. 10 the person must be the first, and in the other lines, the thought, 'I have built,' 'gathered,' is parallel to 'I will build my Church,' 13 r a.

l. 9. On the use of ܐܕܝܢ in pl., see *Thes. Syr.* s. v.

l. 10. *Hier.* as *Chald.* ܐܕܝܢ.

l. 11. In *Edess.* 'key' is ܐܕܝܢ; *Hier.* ܐܕܝܢ is used as Ar. ܐܕܝܢ, and Heb. ܐܕܝܢ.

l. 13. In the *Hier.* of John x. 16 ܐܕܝܢ occurs, our text has the *Edess.* ܐܕܝܢ.

l. 16. ܐܕܝܢ often for ܐܕܝܢ, e.g. Heb. xii. 5.

l. 21. Or *hath been built*, if the lost syllable be ܐܕܝܢ.

Page 64, col. a, l. 1. *Hier.* Ethpalp., as used in Matt. xi. 7; cf. 2 v b, l. 12.

l. 2. 'He,' i.e. the Evangelist, Matt. viii. 23 sqq.; Mark iv. 37 sqq.; Luke viii.

22 sqq.

l. 7. ܐܕܝܢ, as Luke viii. 23; another instance of the idiomatic ܐܕܝܢ occurs in l. 10.

Lord Jesus, the Messiah, fell asleep; and there arose a storm of the sea against the ship, and the waves were prevailing to such extent that the ship was nearly covered by the waves; and fear took hold of the disciples; and they began awaking our Lord Jesus . . .

Col. b

l. 12. At this place begins, as it seems, the last paragraph of the chapter which ends at 8 v, col. a, l. 14. For the projected letter, cf. 8 v b, l. 20 et al. The subject appears to be that which is continued in the next chapter, see l. 13. 'ship;' l. 19. 'Sat[ana];' l. 21. [ܐܝܬܐ] 'and saw.'

MS. 8 v a

l. 15. ܕܡܝܬ in red is visible here; on 12 r b, line 8 we have . . . ܕܡܝܬ, also in red. This Homily, therefore, must have been subdivided into sections by the rubric *Head of a Chapter* (κεφάλαιον). The next line is blank, but on 12 r b the rubric is followed by an ornament. Comp. 1 Thess. iv. 13 in *Palest. Vers.*

Col. b

that he should arise: thou shalt not prevail, Satana, by thy storms of wickedness; because that thou hast seen the Lord, that He went down amongst them that sleep.

l. 10. See *Thes. Syr.* 1404; in *Edess.* ܕܡܝܬ.

l. 13. ܕܡܝܬ *Hier.*, see *Thes. Syr.* 2130; Nöld. p. 489.

ll. 15, 16. The *imperf.* (ܐܝܬܐ and participle) followed by another participle as infinitive, is not unusual, but this particular verb (ܐܝܬܐ), both in *Syr.* and in *Chald.*, commonly takes ܐܝܬܐ; see *Thes. Syr.* and *Buxt.* s. v.

l. 17. ܐܝܬܐ (*Thes. Syr.* 3377) is frequent in *Hier.* in this sense.

Page 85, col. b, l. 3. See 8 r, l. 10 and n. Here spelt with ܐ, and l. 13.

l. 5. ܐܝܬܐ, l. 6. ܐܝܬܐ, l. 8. ܐܝܬܐ, *Hier.*

l. 6. It is not quite certain whether the reading is ܐܝܬܐ or ܐܝܬܐ, but the *ful.* is unsuitable, and it is possible to read the photograph ܐܝܬܐ, and this we adopt.

l. 8. Cf. Mark iv. 38, 39.

M

[II. 9.]

For behold the Lord,—Him that was awakened from the lower part of the ship, and that did calm the sea and the storms thereof,—behold Him rising from amongst the dead, from the depth of the earth, and shattering thy might, and scattering thy dominions.

And wherefore said he 'Arise,' and not . . .

MS. 9 r a

he said, 'Thou wilt not kill them, lest Thy people forget Thy Law.' Because whenever the enemy of a man is arising, he also is armed, and his sleep fleeth away, and

l. 9. *Ethpe.* of ܡܪܝܢ (as of similar verbs, *Duval*, § 210) has in *Edess.* double ܠ (Thes. Syr. 2842), but ܠܐ for ܠܠ is a frequent *var. lect.* in ancient *Pesh.* MSS.

l. 10. The verb in *Pa.* is used in Acts xix. 16 for *ῥαγισσε*; cf. Matt. xxv. 26 *Hier.* for the adjective, *Land* 194. 12. 19; *Edess.* ܡܠܐ lowly, and ܡܠܐ footstool.

l. 11. ܡܪܝܢ *be still* in Targ., see *Buxt.* 2332. 'Im jüd. Aram., ruhig sein,' *Schw.* 93; cf. Matt. viii. 26 *Hier.* But here the verb must have a transitive force, to be read in *Pa.*

l. 12. ܡܠܐ, see *Nöld.* p. 511.

l. 16. ܡܠܐ is found for *τὰ ἐπίγεια* in John iii. 12 *Hier.*, but the form in our text is the same as *Chald.* ܡܠܐ *under*, see examples in *Buxt.* 2270, and for its use as substantive, *Levy*, i. 69.

l. 17. The last syllable of the second word is not clear. The transcript has ܡܠܐ, the photograph looks like ܡܠܐ, but the tail of the last letter may be from a fold in the vellum. There can be little doubt that we should read the *Pa.* ܡܠܐ, *Heb.* מלך.

l. 18. The *Ethp.* occurs in *Hier.*, John xvi. 32.

l. 19. *Palest.* for *Edess.* ܡܠܐ. l. 20. ܡܠܐ *Palest.* for *Edess.* ܡܠܐ.

Page 66, col. a, l. 1. See Ps. lix. 12, LXX.

l. 3. ܡܠܐ frequent in *Palest.* for *λαός*; the verb occurs in *Edess.*

l. 4. ܡܠܐ frequent for the *Edess.* ܡܠܐ. For the vowel in the first syllable, cf. ܡܠܐ *Σολομών*. See *Schw.* 109.

l. 6. ܡܠܐ in *Hier.* = when (see also 1 r a, l. 7 n.) and ܡܠܐ ܡܠܐ = whatsoever, see *Thes. Syr.* 1984; ܡܠܐ ܡܠܐ here = what [time] soever that.

he becomes careful of his enemy. On this account said the Spirit of Holiness, 'Thou wilt not kill them, *even* Satana and his Dominions, lest those who believe in Thee should forget it . . . '

MS. 9 v b

the Church of the Gentiles; it is our Lord Jesus the Messiah, who came into the world.

But if thou shalt say that on Petros it was built, hear the voice of the gospel, how it saith that when the disciples were in the ship in the sea, our Lord Jesus came in the fourth watch of the night walking upon the waters towards the disciples; and when they saw him walking upon the waters, they were afraid, and began crying out from fear. [And He said to them, 'It is I; be not afraid.' Said]

l. 10. Lit. *clad with a weapon*; the phrase occurs in St. Ephraem ap. *Thes. Syr.* 1888.

l. 11. *Palest.* spelling for ܡܠܚܡܐ and שנה.

l. 12. ܡܠܚܡܐ in *Edess.* takes ܡܠܚܡܐ, see *Thes. Syr.* s. v.

l. 14. See Matt. xii. 31 *Hier.* l. 18. ܡܠܚܡܐ, see Nöld. p. 511, as before.

Page 67, col. b. Perhaps ܡܠܚܡܐ *foundation* preceded, and the ܡܠܚܡܐ of l. 2 was in agreement with it—the *foundation*, &c., *that is our Lord*.

l. 8. The last letter of the first word is inserted, but perhaps a *pr. m.* 'Evangelist' would be more suitable than 'Evangel,' but the latter is the sense in which it seems to be found, see *Thes. Syr.* s. v., 2 Tim. i. 10 *Palest.*

l. 9. ܡܠܚܡܐ emphatic, 'how *it* saith;' see Matt. xiv. 24–26.

l. 14. ܡܠܚܡܐ *Hier.*, def. pl. as in *Chald.*

l. 19. The first word seems to have the intransitive vocalization, such as is found in the Biblical Chaldee; comp. Nöld. p. 492.

l. 20. The *Aph. part.* as several times in *Hier.*, see *Thes. Syr.* s. v.

l. 22 f. Fol. 9 v, like the rest of the pages (from 13 r, see p. 85) containing this Homily, is complete at the top but defective at the bottom. The context and the quotation suggest the restoration which is enclosed in brackets. It extends the column to 24 lines, this being probably the length of a column before mutilation; see MS. 2 v (p. 53), and *Introd.* p. 48.

MS. 10 r a

to Him Petros, 'If it be Thou, my Lord, tell me that I may come unto Thee walking upon the waters.' And the Lord said to him, 'Come.' And when he came walking upon the waters, he saw the storm, and was afraid, and he began sinking. And he cried out and said, 'Lord Jesus, help me.' And the Lord Jesus stretched out his hand, and took him, and said to him, 'O little of faith, wherefore didst thou doubt?' And then ceased [the wind] . . .

Col. b

The argument about the foundation of the Church is continued, for we have—

ll. 9, 15. the Church; l. 13. foundation; l. 16. upon the f[oundation]; l. 18. Messiah.

MS. 10 v a


l. 17. . . . preaching; l. 18. . . . be crucified.



l. 20 appears to be blank. With l. 21 begins, no doubt, the argument which is continued in col. b.

Col. b


that there might be fulfilled the word of the prophet, who



Page 68, col. a, l. 1 f. See Matt. xiv. 28–32.

l. 4. *Hier.* form of 1st pers. fut. Another dialectic form occurs in  l. 7 (Nöld. p. 497), which cannot be the *Aph.*

l. 12. In *Edess.* and in *Hier.* (Luke v. 7) the root is ; as the reading is certain from the photograph, the form is from the root , which occurs in the Targums. In Onkelos it is intransitive in the Peal; comp. Dalman, p. 39.

l. 13. Cf. 9 v b, l. 20. Instances of both forms of *Aph.* are cited in *Thes. Syr.*

l. 21.  (see *Bernst., Schf.*, s.v.) is *local* in the examples cited; here it seems to be used of *time*—'thereupon.'

Page 69, col. b, l. 2. A good instance of the elongation of a final letter, the stroke being hardly distinguishable from final  when the writing becomes indistinct; so  Tit. ii. 3 *Palest. Vers.*, &c. 'The Prophet,' see Amos viii. 9.

said, 'And in that same day the sun shall set at noon.'
 'And the rocks were rent, and the graves were opened ;'
 and the Lord arose from amongst the dead, and with
 difficulty were they believing. And behold the Lord,
 who said to them, 'Behold I rise on the third day ;' ye
 have forgotten this, and why did ye not . . . ?

MS. 111 a

the word. But Mariam of Magdala, she from whom there
 went out seven devils,—for he who hath been healed
 honours the physician,—Mariam of Magdala was standing
 beside the cross ; and when He was laid in the sepulchre,
 she was seeking it. And she came in the morning, and
 looked into the sepulchre, and saw the linen cloths, and
 the Lord she saw not. And she was . . .

l. 4. On the rendering, see 2 v, col. b, l. 19 n.

l. 5. *ܡܪܝܡ* *Palest.* spelling, so prefix *ܡܐ* ll. 7, 9.

l. 7. See Matt. xxvii. 51, 52.

l. 8. On this form of *ܡܐ* in *pl.*, see Nöld. p. 478 and Matt. l.c. *Hier.*, where
 Lagarde edits *ܡܐ*, the verb in *masc.* Cf. *ܡܐ* 1 Sam. xiv. 5, and see 13 r, col. a,
 l. 10 n.

l. 13. *Μόγης*; another of the many Grecisms in *Palest.*, and to be added to *Die
 griechischen u. lateinischen Lehnwörter* in Schwally, p. 103 f.

l. 18. There is no stop legible, but the quotation ends here, and in l. 19 the
 writer proceeds to exhortation.

Page 70, col. a, l. 5. *ܡܡܐ*, *ܡܡܐ*, *Palest.* spelling ; see Luke viii. 2.

l. 6. There seem to be two forms of *pass. part.* of *Ethp.*, Nöldeke (504) gives
ܡܡܐ *geheilt*, but also *ܡܡܐ* *geworfen*.

l. 8. Cf. John xix. 25.

l. 14. This verb is not given in the Syriac *Lexx.*, but Buxtorf (916) cites an
 example of *ܡܡܐ* *quaerere*.

l. 15. Cf. John xx. 1, 5. *ܡܡܐ* in *Palest.* as in *Edess.* is *fem.*, and therefore refers
 to the sepulchre. On the *ܐ* in *Palest.*, see Nöld. p. 451.

l. 16. *ܡܡܐ* *Hier.* and *Chald.*

l. 19. *ܡܡܐ*, with *ܐ* as *Chald.*, *ܡܡܐ* in *Edess.*

Col. b

ll. 6-11. [She] supposed [that He was] the gardener, [and said,] They have taken away [the Lord], and [I] do not [know] where [they have] laid Him. ll. 12, 13 . . . said . . . Mariam. l. 15. Rabbo[ni] . . .

MS. 11 v b

placed, and the Lord that He was risen, and the word which was spoken to him by the Lord, who said, 'I arise on the third day. Go before me unto Gelilā, and there ye shall see me.' And the Lord came to the house wherein they were gathered together, and said, 'Peace unto you.' He said to them, 'There has been given to me power in the heaven, and in the earth, and under the earth.' Wherefore was [? He ? it] not . . .

MS. 12 r a

death and Satana, in the world, when He willed. And when He willed, He came unto the world, and went down under the earth; and *was* obtaining lordship over them. And He took the dominion from them. O Petros, after

Page 70, col. b. Cf. John xx. 13, 15, 16. The Homilist appears to confuse Mary's speech to the Angels with the words she spoke to our Lord.

Page 71, col. b, l. 4. ܐܠܗܐ. The Homilist appears to be speaking of Peter's incredulity with regard to Mary's tidings.

l. 7. On 10 v, l. 18, the numeral had *ribbui*; another instance of the inconsistency of *Palest.* MSS.; cf. Mark xvi. 7.

l. 12. See John xx. 19.

l. 17. See Matt. xxviii. 18.

l. 20. ܐܠܗܐ often in *Hier.*, *μὴ, μήτι*, corresponding to *Edess.* ܐܠܗܐ, ܡܬܝ.**Page 72**, col. a, l. 4. Cf. ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ Eph. iv. 9.

l. 6. The first word, in this form, is anomalous, but cf. ܐܠܗܐ ܐܠܗܐ, Mark x. 42 *Hier.*, ܐ inserted to indicate participle. We may correct here, and read ܐܠܗܐ, which suits the context; the one act of descending resulting in permanent dominion. ܐܠܗܐ, with this meaning, occurs on 13 v b, l. 6.

that thou didst receive the keys of heaven and the Lord was seen by thee after He rose from amongst the dead, thou didst let go of the keys, and thy wage is agreed with thy Master, when thou saidst to Him, 'Behold we have let go of everything, and have come [after Thee; what then shall be to us?]' And said to him]

Col. b

the Lord, [Ye shall be] sitting [on] twelve thrones, and judging [the] tribes of Israil.

HEAD OF A CHAPTER.

And after [all] these [signs, O] Petros [, thou wentest] away again to [the former(?)] catching of fish. [Wast thou] ashamed of [Me, O] Petros [, who didst say,] We have forsaken [everything], and we have come [after Thee?] What [didst thou] forsake, [O] Petros? . . .

MS. 12 v a

l. 6. Israil . . . ll. 11-21. '. . . when [they said,] By Beel [Zebūd] the prince [of the devils] He [casteth out]

ll. 14, 16. Again (cf. p. 58, l. 14) the punctuation seems wrong; at l. 14 only a subordinate division is required, and at l. 16 no stop is legible.

l. 17. Cf. Matt. xx. 2 *Hier.*; here the *pass. part.*, but no point to indicate it.

l. 18. מַלְאָכָא, *fem.* in form, appears to be used as an abstract. Land (*Vocabulary*, p. 221) has 'מַלְאָכָא *kupia* (מַלְאָכָא *Targ. Talm.*, מַלְאָכָא *Edess.*) Is. xl. 10. Pl. (אֱלֹהִים) *domini ejus*, p. 183. 8, 9, 10, 12;' but in none of these passages is the plural necessary, and the form may be taken as in our text; comp., however, the *Heb.* אֲדֹנָיִם 'master,' which is treated like a sing. (e. g. Is. xix. 4).

ll. 20, 21. Matt. xix. 27.

Page 72, col. b, l. 8. See 8 v a, l. 16 n.

l. 16. Cf. 12 v b, l. 17.

Page 73, col. a. There is no photograph of this page, but Mrs. Bensly's transcript of it was revised by me at Sinai.—F. C. B.

l. 11 foll. Cf. Matt. xii. 24, 27.

devils. [Then (?)] I said [to them], If I [by Beel] Zebūd [cast out] devils, [your sons] by what [do they cast] them [out]?' . . .

Col. b

that they see you sitting in the kingdom of heaven ;—while the Lord saith to them, 'O Ísraël, were not these from thee? How did they believe in Me? and thou! thou didst deny Me!'—and they are to be judged by you; and ye are to inherit the promises, and they to inherit the plagues, which are for ever. O Petros, after that thou wast ashamed of Me, that forsakest thy rod and thy hook, and I gave to thee this promise . . .

ll. (12 and) 18. '*Belzebud*' is found in Irish MSS. of the Vulgate, Matt. x. 25.

l. 13. ܕܡܝܬܐ . . . must be a misspelling in the MS. for ܕܡܝܬܐ[?]; comp. ܕܡܝܬܐ (sic) in *Syr. Curet.*, Matt. xi. 2, and ܡܝ for ܡܝܬ in *Palest. Talm.* and *Jer. Targ.*; see Dalman, 163 c, and 34.

Page 78, col. b, l. 1. Cf. Luke xiii. 28.

l. 2. This form of *part.* is more frequent in *Hier.* than ܐܬܐ, but it also occurs in *Edess.*, see *Thes. Syr.* 1645.

l. 4 foll. The text seems to be correct, but the argument is obscured by interchange of pronouns. We take ܕܡܝܬܐ ܕܡܝܬܐ (while the Lord saith) as a circumstantial clause, and 'these' (l. 7) as referring to the Apostles, who were from the ranks of Israel; the latter being addressed (l. 7) in the singular, but spoken of (l. 10) in the plural, when the Apostles are addressed.

l. 10. See Luke xxii. 30. l. 11. The *part.* with a *fut.* force, so below.

l. 13. For *ἐπαγγελία*, Luke xxiv. 49 *Hier.*, in *Edess.* 'an agreement'; see also *Schw.* s. v.

l. 14. ܕܡܝܬܐ of physical suffering in *Hier.*, e. g. Matt. iv. 24, in *Edess.* of shame and disgrace, and so perhaps here. The verb in *Neo-Syr.* is 'to curse.'

l. 17. Compare 12 r b, l. 16 n.

l. 18. ܕܡܝܬܐ *part.*, though without upper point; cf. 13 v b, l. 5, and n.

ܡܝܬܐ, with ܐ in the final syllable, *more Palest.*

l. 19. Here the *Edess.* form; in *Hier.*, Matt. xvii. 27, ܕܡܝܬܐ.

MS. 14 r a

you, my beloved; when the Lord saw that after all these things, the disciples gat them away to the catching of fish, He came to the sea of Tiberias. He called to them; and He finds them that they had begun to set their tackle in the sea for the catching of fish, and in that night nothing had they caught; and it was already morning and the Lord Jesus stood on the shore, and said to them, 'Have ye . . .'

Col. b

ll. 14, 15. already . . . morning . . . ll. 16-19. 'Cast [on the] right-hand [side of the ship,] and ye [shall find.]' They . . .

MS. 14 v a

ll. 1-3. . . . Petros . . . cast [himself into] the sea. l. 4 *is blank*. ll. 6-16. . . . dragging along [the net of] the [fishes]. [And when] they came [to the land] they saw . . . coals, [and placed] upon [them] bread. [And the Lord] Jesus [said to] them, [Bring of] the fishes [that ye have caught] now.

Page 74, col. a, l. 3. See John xxi. 3 f. l. 6. ܡܝܢ *Hier.*, in this sense ܡܝܢ in *Edess.*

l. 7. ܡܝܢ idiomatic, cf. l. 4; not referring to ܡܝܢ.

l. 8. The name is spelt, as in *Hier.*, like the Greek; cf. 1 r a, l. 20, 1 v b, l. 12, and notes.

l. 9. The cross in the margin is reproduced from the transcript. The purpose of such a mark in the MS. is not obvious.

l. 13. For ܡܝܢ in the sense of 'to set,' see Luke xv. 22, and comp. ܡܝܢ in 11 r a, l. 12.

l. 15. For ܡܝܢ, see *Schw.* 40.

l. 16. For the variations in spelling of ܡܝܢ in *Hier.*, see *Thes. Syr.* 1738.

l. 17. ܡܝܢ *Hier.* jam, *Edess.* forte, *Thes. Syr.* s. v.

N

[II. 9.]

Col. b

taste the fishes which I have broiled for thee, and the fishes which thou wast catching, and see and [in Me] believe, Petros! And He gave to him of the bread and of the fish. The bread, that which is His Godhead from heaven; as He said, 'I am the Bread, which from heaven cometh down;' and the fish is the Body wherewith the Lord was clothed from Mariam.

And if any one shall say to you, 'Thou art regarding . . .'

l. 20. For *αἰγιαλός*, Matt. xiii. 48 *Hier.* Our passage shows that the word assumed this form in *Palest.*, see remark in *Thes. Syr.* 706, and Nöld. p. 513.

Page 75, col. b, l. 1. See John xxi. 9.

l. 2. According to *Schw.* 𐤎𐤌 in this sense is neither *Edess.* nor *Targ.* He compares *Heb.* 𐤍𐤕 = *Arab.* 𐤍𐤕, and Luke xxiv. 42 *Hier.*

l. 4. We might almost take the verb as *first* person (but cf. l. c. ver. 10, and col. a, ll. 6, 15, 16), because the Homilist interprets the fish as the Body of the Lord, not the Body which is the Church, which might be symbolised by the fish caught by the Apostles.

ll. 5, 6, 7. There is no photograph of this page, and the readings of the transcript here, and ll. 10, 17, are not clear. l. 7 may be regarded as certainly what we give. In l. 6, the first letter of the second word is missing, and in the place of the stop the transcript has a broken 𐤎; for the Greek vocative in *Palest.* see Luke xxii. 34, John xiv. 9.

l. 10. The last letter of 𐤎𐤌 is in the transcript 𐤎; we read 𐤎.

l. 12. See John vi. 51.

l. 17. Transcript has 𐤎𐤌; we read 𐤎𐤌.

l. 20. Transcript has 𐤎𐤌 a fish; we read 𐤎𐤌 to you, Thou, &c.

Note on the Cedars which Noah planted.

This seems to be rather a Jewish than a Christian legend. In the *Visio Pauli* ('Apocalypse of Paul'), where we should naturally expect to meet such a detail, it is not found, though the rest of the preaching of Noah is very similar to our Homily, e. g.

Et deprecatus sum homines tempore illo dicens: Penitemini, ueniet enim diluuium aquarum super nos. Ipsi autem inridebant me et subsanabantur uerba mea; et iterum dicebant mihi: Sed tempus hoc est eorum qui possunt ledere (*sic*) et peccare libenter uolentes cui possibile est fornicari non pauca: deus enim hoc non aspicit et non agnoscit que aguntur a nobis omnibus et prorsus non est aque diluuium ueniens in hunc mundum.

(M. R. James, *Visio Pauli*, in *Texts and Studies*, ii. 3, p. 41.)

The passage here quoted (corresponding to fol. 3 v b of the Homily) is found only in the full Latin version of the *Visio Pauli*, being absent from the Syriac version as well as Tischendorf's Greek. The quotation in this Palestinian work thus affords another proof of the excellency of the recently discovered Latin text.

The only Christian reference to the planting of Cedars by Noah that I have found is in the Description of Paradise by Moses bar Kepha (Magn. Bibl. vett. patt., Paris, 1644, vol. i. p. 32). He says: 'But Jacob of Edessa says that Noah . . . planted in the country of the Sodomites those Cedars from which he constructed the Ark.'

The Cedars appear however in Jewish traditions¹. Onkelos has קררים for 'Gopher-wood' in Gen. vi. 14, and in a Midrash on Genesis² we read: When Noah planted the Cedars and cut them down for the building of the Ark, the people said to him: 'What is this Ark for, oh old man?' He answered: 'Because the Eternal will bring the Flood over the world.' 'This flood,' said the people mocking among themselves, 'this flood only concerns the house of this man.'

¹ Jacob of Edessa may have derived his information from Jewish sources.

² *Midrash Bereshith r. Par.* 30, quoted by A. Wünsche on Matt. xxiv. 37.

PASSAGES IN THE BIBLE QUOTED OR REFERRED TO IN THE HOMILIES.

OLD TESTAMENT.

Genesis vii. 11 seq.=MS. 4 v, ll. 5-13; viii. 3, 4=MS. 5 v, ll. 5-7.

Numbers xii. 1-end=MS. 1 v, ll. 6-24.

Amos viii. 9=MS. 10 v, ll. 4-6.

Isaiah v. 18=MS. 5 r, ll. 8-14; also MS. 3 r b as restored.

Psalms lix. 12=MS. 9 r, ll. 1-4; lxviii. 18=MS. 13 v, ll. 11, 12; cvii. 16=MS. 13 v, ll. 9, 10.

In all these cases the writer clearly refers to the passages given, but it is also evident that he often merely cites from memory, his object being, not so much to give the *ipsissima verba* of the various texts, as to support his argument by giving the general sense of the passages. Hence it follows that we are unable, at any rate from these few references, to form any judgement as to the particular MS. or MSS. of the LXX used by our author.

NEW TESTAMENT.

St. Matthew viii. 23 seq.=MS. 8 r, ll. 3-20; xii. 24, 27=MS. 12 v, ll. 11-21; xiv. 24-32=MS. 9 v, 10 r; xvi. 18=MS. 13 r, ll. 1-17; xix. 27=MS. 12 r, ll. 20, 21; xxiii. 3, 4=MS. 2 v, ll. 5-12; xxv. 27=MS. 2 v, ll. 20-24; xxvii. 51, 52=MS. 10 v, ll. 7-10; xxviii. 18=MS. 11 v, ll. 15-20.

St. Mark iv. 38, 39=MS. 8 v, ll. 7-13; xvi. 7 (cf. Matt. xxviii. 7)=MS. 11 v, ll. 8-10.

St. Luke viii. 2=MS. 11 r, ll. 2-5; 22 seq.=MS. 8 r, ll. 3-20; xiii. 28 (?) =MS. 12 v, ll. 1-4; xix. 23=MS. 2 v, ll. 20-24; xxii. 30 (?) =MS. 12 v, ll. 12-14; xxiv. 7=MS. 11 v, ll. 5-7.

St. John vi. 51=MS. 14 v, ll. 11-14; xix. 25=MS. 11 r, ll. 8-11; xx. 1, 5 (?) =MS. 11 r, ll. 12-21; xx. 19=MS. 11 v, ll. 11-15; xxi. 3 seq., 9 seq.=MS. 14 r and v; xxi. 15=MS. 1 r, ll. 5-7.

Romans ix. 33=MS. 7 r, ll. 15-20; xv. 20=MS. 7 r, ll. 1-3.

Galatians ii. 14=MS. 7 v, ll. 1-7.

1 *Corinthians* iii. 11=MS. 7 r, ll. 4-10; x. 4=MS. 13 v, ll. 19-21.

Revelation xxii. 11 (?) =MS. 3 v, ll. 14-19.

It has already been remarked¹ that the quotations from the Gospels in the Homilies are not taken directly from the Palestinian Version. Whatever text was used, it is evident that, as in the case of the Old Testament quotations, the translator often only aims at giving the general sense. To this, and not probably to any varying text, we must attribute (*a*) omission of words and clauses, (*b*) variations in the order, and (*c*) the combination of several quotations from different Gospels.

St. Matthew xiv. 24-32 affords several instances both of (*a*) and (*b*), whilst MS. 11 r and v illustrate in the most striking manner, the method by which he strings together reminiscences of the accounts given by St. John and the Synoptists of our Lord's resurrection.

The following readings seem however to be tolerably certain:—

St. Matt. xiv. 29, καὶ ἦλθεν with B (so Lagarde in *Bibliothecae Syriacae*); xxiii. 4, καὶ δυσβάστακτα omitted with NL 1 209 etc.; it is however found in Lagarde's text.

St. John xx. 19, συνηγμένοι with N*L etc. (so Lagarde); xxi. 4, ἐπὶ τὸν αἰγιαλὸν with NADL etc.; xxi. 15 apparently πρόβατα with C'DChr.

Of the half a dozen readings here given, it will be noticed that one at least differs from the text represented in the Palestinian Evangelistaria; we might also add other cases, in which the author of the Homilies seems to quote an alternative word or expression. It is, of course, impossible to lay very much stress on variations of this kind, but we must not forget that the Homilies are considerably older than the extant Lectionaries, and that, on *a priori* grounds, we should expect the former to contain an older and more original text. If, indeed, any Gospel fragments in Palestinian Syriac should come to light, it is highly probable that they would exhibit a text varying considerably from that of the Evangelistaria, since the latter have doubtless been influenced by the text of Greek Lectionaries, and can scarcely represent the genuine Palestinian Syriac Version.

J. F. S.

¹ See p. 49, note 1.

PALESTINIAN HANDWRITING.

THE PERIODS TO WHICH OUR FRAGMENTS MAY BE ASSIGNED.

THE time has not yet come for an adequate discussion of the characteristic features of the Palestinian script at various epochs, and for a formal arrangement of the extant documents, in order of antiquity; but it will be allowed that some conclusions have already been reached in regard to the age of these MSS., such as have been stated in a previous publication¹. These conclusions, though perhaps in a measure provisional, will afford a basis for further observations on the shapes of individual letters. Roughly speaking we can distinguish four stages through which the writing has passed², viz. those illustrated respectively by

(a) the four *New Testament (Pal. Version, Plates)* fragments—an exceedingly fine, bold hand.

(b) *Wisdom, Numbers, Land, Tables I, II, IV, and VI*³, of which the *Wisdom* fragment and *Table VI* especially are very little later than those of (a); the others, however, show distinct traces of belonging to a later period, though the writing is still bold and firm and preserves all the chief characteristics of the different letters.

(c) *Exodus and Land, Table III*. This hand is considerably later than the above, and though regular, is wanting in those finer distinctions which characterize the earlier writing.


(d) *Land, Tables V and VII*, and generally all the later MSS. In these the characteristic evenness and regularity of the writing is no longer observed, and some of the letters have in consequence greatly changed from their original form.

✎ In (a) the left leg is a thick perpendicular stroke joined at the top to the right leg by a thin horizontal stroke. At the point where it joins the right leg, this thinner line breaks off upwards into a curve, which gradually thickens at the end.



¹ *Palestinian Version*, Introduction; see also Dr. Land, *Anecdota [Otia] Syriaca*, vol. iv.


² Besides the Plates in this and the preceding *Anecdota*, excellent illustrations will be found in Land, and in *Catalogue of Syriac MSS. in the British Museum*, vol. iii, Plate XVIII of which gives a most accurate representation of the recto of *Land, Table VI*.

The right leg, unlike the left, is not straight but assumes a curved form, the stroke being of the same thickness as the left leg.

In (*b*) the form is practically the same, but the right leg tends to lose its curve and to become a straight sloping stroke .


In (*c*) and (*d*) the main outline is preserved but the varying thickness of the strokes is not marked, and the curve of the right leg has entirely disappeared.



 In (*a*) at the beginning of a line the upper stroke, which is thickened at the top, is almost perpendicular, and can only be distinguished from  by the thin stroke or tail which is drawn along the line to the right, and finishes with a thickened end; cf. *Palest. Vers.* p. 15, l. 20, as shown in the Plate.


In the middle of a line or word, the upper stroke slopes somewhat downwards from left to right, and further, the top is not on the same level as that of the ordinary letters, whilst the down stroke itself is continued a little below the line. The tail is now below the line, parallel to the bottom line of the preceding letter. From the point where the upper stroke and the tail meet, the latter is continued upwards until it joins the following letter, which has in consequence to be produced a little below the line, e.g. , *ibid.* p. 9, l. 9; so *Land VI* and Wright, Plate XVIII.

In (*b*) at the beginning of a line the upper stroke is generally higher than the following letters. In the middle of a line or word, the upper stroke has the same slope as in (*a*), but the tail, instead of being parallel to the line, now slopes downwards—in some cases also it is longer.

In (*c*) and (*d*) the upper stroke, the tail, and the connecting line are all written with uniform thickness, whilst the last is now written on the line and causes no change in the following letter. The tail slants downwards, and has no extra thickening at the end.

 In (*a*) the right leg is written with a thick down stroke, having, like *nun*, a fine cross stroke at the top, and curving slightly to the right at the bottom; from this springs a thin upward stroke, which joins the left leg rather more than half-way up. The latter is also a thick down stroke, curving slightly to the left at the bottom.

In (*b*) the thin connecting stroke tends to get lower and lower down the left leg, and in some cases is scarcely higher than the line.  or .

In (*c*) and (*d*) the connecting stroke has become absorbed in the line, and the two legs are merely straight perpendicular strokes, such a figure as  roughly drawn.

N.B. The N. T. fragments *Wisdom*, *Land*, *Tables I* and *II*, all give the oldest form. In *Numbers* and *Land*, *Table IV*, we still get a connecting stroke, raised

slightly above the line, whilst in *Exodus* and *Land, Table III*, the two legs are merely joined by the line itself¹.

▲ initial and medial. In (a) the thick down stroke has usually a slight slope from left to right, but in many cases is quite perpendicular, whilst the thick short head projecting to the left of the main stroke, is above the level of the ordinary letters. This form is also preserved in *Wisdom*, and *Land, Table VI*.

In (b) the top of the letter curves round into a half-loop, the top of the loop being on a level with the ordinary letters, e. g. ▲, whilst the down stroke is more slanted than in (a).

In (c) and (d) the half-loop has become merely a short head, but the slope of the down stroke is preserved.

↵ final. In (a) this letter assumes the following form:—Starting from the left a small semicircle or u of medium thickness is first described, of which the lower part is below the line; the thickness of the centre stroke is caused by the drawing of a thick down stroke on top of the right-hand side of the semicircle. At the point where this stroke meets the line a fine curved stroke branches off to the right below the line and forms a tail, e. g. ↵ ↵.

In (b) the tail is no longer a fine curve but is straightened out and thickened, thus forming merely a prolongation of the middle down stroke; the semicircular curve does not go below the line ↵.

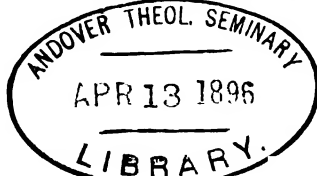
↵ had at first a stroke like the descending stroke of ↵, and about twice as high. In some later hands, the upper stroke, instead of being carefully thickened, has a second, roughly drawn into it, and the same may be observed in the case of some other letters, as ↵ and ↵. In this is found one of the most constant and characteristic differences between the earlier, and carefully executed, and the later, and roughly written hand.

↵ in the oldest hands presents much the same form as in Edessene Estrangela, but it was afterwards written with less slope, and with a hooked top, assuming ultimately such a form as ↵.

▲ In (a) the thick down stroke is at times almost perpendicular, at times slightly sloped; the loop which springs from the top curving to the left and joining the down stroke about half-way. This loop is of medium thickness throughout.

In (b) the tendency to slope the down stroke is more pronounced, while

¹ Cf. *Land*, § 10, p. 213, who erroneously takes ↵ as the earlier form. The form exhibited in *Table VI*—Wright, Plate XVIII, seems to vary between (b) and (c).



the lower half of the loop has lost its thickness and become a fine, straight stroke (Δ); but (with the exception of some examples in the *Numbers* fragment) the loop does not curve round to be horizontal, as in *Edess.* Δ .

In (c) and (d) the lower half of the loop has disappeared entirely and we get the form Δ .

The other letters apparently afforded less scope for any marked change; at least we find but little variation in their forms in the later MSS. The main point of difference to be observed, is that the later scribes no longer pay the same heed to distinctions between the thick and thin strokes, nor are they so careful to observe that regularity and squareness of form which is so strongly marked in the earlier MSS. Thus π originally presented a perfectly square character and had the appearance of having been written between two lines. In the later MSS. both the horizontal connecting stroke and the down strokes assume a curved form, and in many cases the letter falls below the level of those in its immediate vicinity. χ in the oldest MSS. consists of two curves drawn from the right and from the left to the point of meeting in the line itself. Later the point of meeting is above the line, and the two curves are then continued in a thick down stroke, e.g. χ .

(1) There can hardly be any doubt then, that if the N. T. fragments are to be assigned to the sixth century, the *Exodus* fragment cannot be placed earlier than the eighth, possibly the ninth century. The *Wisdom* fragment seems to be somewhat earlier than that of *Numbers*, and they may be respectively assigned to the end of the sixth and the beginning of the seventh century.

(2) In the *Job* fragment several letters¹, especially Δ , ω , Δ , and Δ , exhibit the characteristics of the oldest hands.

(3) In the *Homilies* Δ and Δ have distinctly the oldest forms, ω resembles the same letter in *Exodus*, while Δ has a slight incipient curve, very suggestive of the later form. But these are the only features which would incline us to assign a later date to the MS. of the *Homilies*. The general appearance of the writing, whether seen in the tracing, or, in the reduced form, in the photographs taken by Mrs. Bensly², is that of a large, well-formed, ancient hand, in marked contrast to the smaller, rude, and cursive hand of the latest specimens. We are also told (see p. 47 n.) that 'the vellum of the MS. was very white and fine.'

¹ As shown in a photograph now before us; see p. 39 *supra*.

² See p. 47 *supra*. In examining the Plate, it should be remembered, that the unevenness of the lines is due to the state of the leaves when the negatives were taken.

MSS. of great antiquity, such as the *Codex Curetonianus*, when they have been carefully preserved, retain their whiteness in a remarkable degree, and fineness of texture would seem everywhere to be a property of the material employed in the earliest times¹.

These independent observations confirm the opinion which Mr. Burkitt has expressed, as to the great antiquity of his own fragment (pp. 39, 49 *sup.*), and the somewhat later, though still early date of the MS. of the *Homilies*.

It should perhaps have been more clearly pointed out in the above discussion, that the material at our disposal for judging the different forms of the letters, is by no means equally divided. For the period represented by the *New Testament* fragments we possess, in the Bodleian Library, four palimpsest leaves in a splendid state of preservation, in which the under writing or Palestinian Syriac is, for the most part, particularly clear and legible; this is due in a large measure to the peculiar reddish-brown colour assumed by the writing, which prevents it from being confused with the later upper writing. The *Wisdom* fragment, on the other hand, is exceedingly faint and has quite lost its colour; here our only means of judging its age, are (*a*) the regularity and evenness of the writing, and (*b*) the forms of the individual letters. The *Exodus* fragment has, at any rate, one point of contact with those of the N. T., viz. its colouring, which enables us, in this case also, to clearly distinguish the two writings. The absence of any appeal to the writing of the small *Kings* fragment, is due to the fact that these verses were only transcribed, since any attempt at photographing them would have proved futile. The fragment, however, is probably one of the oldest that has yet come to light; the writing, it is true, was neither so large, nor so bold as that of the N. T. fragments, but it was remarkably regular and well formed, nor could any traces of later forms be detected by the transcriber.

G. H. G.

J. F. S.

¹ See Scrivener's *Plain Introduction*, 4th ed., by E. Miller, vol. i. p. 23.

THE PALESTINIAN VERSION, ANECDOTA OXONIENSIA, 1893.

ADDITIONS AND CORRECTIONS.

[In the *Introduction* to our former publication (p. xi), we confessed that a few words and letters still remained uncertain. Mr. Stenning, who has now acquired considerable familiarity with Palestinian Syriac MSS., has lately made a fresh collation of the Bodleian Fragments, and suggests a number of emendations. It will be seen that many of these relate to diacritical points and stops, which do not affect the sense; but we have to thank him for several readings, which are distinct improvements on those which we edited.—G. H. G.]

Page 8, l. 6. ܐܠܗܐ, as in 1 Thess. i. 2, p. 11, l. 13, and note. On close examination, the diacritic point over the *resh* is clearly decipherable; the phrase ܐܠܗܐ ܕܡܪܝܢ corresponding in each case to the Greek πάντοτε. Nöldeke (p. 489, foot-note) takes ܐܠܗܐ as an abbreviation of ܐܠܗܐ; hence ܐܠܗܐ ܕܡܪܝܢ = πάντοτε. The double occurrence of ܐܠܗܐ not ܐܠܗܐ in this old fragment rather points to the former being the original reading, which was afterwards misread as ܐܠܗܐ. The etymology of ܐܠܗܐ, however, must remain uncertain; cf. Schwally, p. 71.

l. 8. ܐܠܗܐ ܕܡܪܝܢ :: ܐܠܗܐ ܕܡܪܝܢ; so the Greek ἐν ταῖς προσευχαῖς.

l. 10. ܐܠܗܐ ܕܡܪܝܢ. This may either represent the *act.* or *pass.* partcp. Pael, the latter being the most suitable, corresponding to πεπληρωμένοι. ܐܠܗܐ should also have *seydmé*.

ll. 16, 19. ::

l. 22. ܐܠܗܐ ܕܡܪܝܢ. The ordinary Palest. Syriac form of the imperative would be ܐܠܗܐ ܕܡܪܝܢ (as emended) ܐܠܗܐ ܕܡܪܝܢ; but the ܐ is regularly omitted in the imperf. and imperat. of this verb, though preserved in the perf. and partcp., cf. ܐܠܗܐ = ܐܠܗܐ, Nöld. p. 466.

Page 9, l. 4. ܐܠܗܐ ܕܡܪܝܢ = and through (i. e. by the agency of) *Nipha*. The writing is not very clear, but Mr. Gwilliam now, with Mr. Burkitt, accepts this reading. ܐܠܗܐ would presumably correspond to the Greek διὰ, which was either read by the scribe in his text, or more probably, is an explanatory gloss of his own.

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- l. 5. Read $\cdot\cdot$ ܠܐ ܡܥܡܕܐ . l. 6. Read ܠܐ ܡܥܡܐ .
- ll. 7, 8. See corr. to p. 12, l. 16, and alter note on p. xxxiii.
- l. 10. Before ܡܥܡܐ read ܠܐ , accidentally omitted; 'God, He who hath ...'
- l. 13. See corr. to p. 10, l. 8.
- l. 15. Read ܠܐ ܡܥܡܐ $[\text{ܡܥܡܐ}]$ ܠܐ ܡܥܡܐ ; see Luke x. 42 *Hier.*
- l. 16. ܡܥܡܐ $[\text{ܡܥܡܐ}]$ 'that we should write,' in agreement with vv. 6, 10, &c.
- ll. 20, 21. Read $\text{ܡܥܡܐ ܠܥܡܐ ܠܥܡܐ ܠܥܡܐ} = \text{ܠܥܡܐ ܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ}$. The reading ܠܥܡܐ ܠܥܡܐ is undoubtedly right, and is a regular Palest. Syriac phrase; cf. Luke xvi. 17 and frequently. ܡܥܡܐ is merely a transliteration of καὶ γάρ , and had been already conjectured by Schwally, *Idioticon*, p. 106; cf. Nöld. p. 190. Delete note on ܡܥܡܐ .
- Page 14, l. 1. The MS. apparently has ܡܥܡܐ .
- l. 2. ܡܥܡܐ $[\text{ܡܥܡܐ}]$. For 'are' read 'are.' l. 3. Read ܡܥܡܐ .
- Page 15, l. 3. ܡܥܡܐ $[\text{ܡܥܡܐ}] = \text{ܡܥܡܐ}$, the usual Palest. Syriac word, and delete note on p. xxxiv. With this correction Schwally's conjecture, that the scribe misread ἀδουμέν for ἀγροείν , naturally falls to the ground.
- l. 5 middle, l. 14 end, punctuate with :
- l. 15. For ܡܥܡܐ $[\text{ܡܥܡܐ}]$ read the more usual ܡܥܡܐ .
- Page 16, l. 3. Add $\cdot\cdot$ at the end. l. 4. ܡܥܡܐ $[\text{ܡܥܡܐ}]$.
- l. 14. ܡܥܡܐ $[\text{ܡܥܡܐ}]$. Add : at the end of the line.
- l. 19 end. Add $\cdot\cdot$ l. 21 end. Add :
- Page 17, ll. 1, 10, 17, 21, the stop is $\cdot\cdot$
- l. 7. ܡܥܡܐ . l. 16. ܡܥܡܐ . l. 18. ܡܥܡܐ .
- l. 20. ܡܥܡܐ ܡܥܡܐ ܡܥܡܐ chains, as Pesh., though in the Greek, τὴν ἀλυσίν μου .
- P. 18, l. 5. ܡܥܡܐ , and delete note on p. xxxvi. l. 9. $\cdot\cdot$ ܡܥܡܐ .
- l. 18. ܡܥܡܐ $[\text{ܡܥܡܐ}]$. Mr. Gwilliam, however, is inclined to read ܡܥܡܐ .
- l. 22. Read : ܡܥܡܐ . Page 19, l. 1. $\cdot\cdot$ ܡܥܡܐ .
- Page 20, l. 2. : ܡܥܡܐ $[\text{ܡܥܡܐ}]$: ܡܥܡܐ . The phrase $\text{ܡܥܡܐ ܡܥܡܐ} =$ 'unclean spirit,' occurs frequently in the *Hier.* Gospels. ܡܥܡܐ here corresponds to αἰσχροῦ .
- l. 3. Read ܡܥܡܐ $[\text{ܡܥܡܐ}]$ ܡܥܡܐ $[\text{ܡܥܡܐ}]$. The two lines exactly represent $\text{ἐπὶ τῆς ἐξ ἀνθρώπων ἰδ. αὐ. προσφ.}$.
- l. 4 end. Add : l. 5. ܡܥܡܐ .
- l. 6. ܡܥܡܐ ܡܥܡܐ , i.e. 'are in all things,' or 'at all times' = αἰ. Alter note on p. xxxvii.
- l. 7. ܡܥܡܐ $[\text{ܡܥܡܐ}]$. l. 8. : ܡܥܡܐ .
- l. 13. Read ܡܥܡܐ . The line is almost illegible owing to the writing on the back of the leaf showing through. The Pael partcp. ܡܥܡܐ occurs in John viii. 46; xvi. 8, *Hier.* = 'to rebuke.'

l. 18. Read **ܠܗܝܠܝܢ ܠܗܝܠܝܢ**, as the Greek, *μη προσέχοντες Ἰουδαϊκοῖς μύθοις*; **ܠܗܝܠܝܢ** in the *Aph.*, followed by **ܕ** or **ܠ**, 'to look intently at,' so, 'to consider,' 'pay heed to.' Mr. Gwilliam accepts the second word, but is uncertain as to the first; see his note *ad loc.*

l. 19. **ܠܗܝܠܝܢ**, or **ܠܗܝܠܝܢ**.

l. 21. **ܠܗܝܠܝܢ**] Mr. Gwilliam would read **ܠܗܝܠܝܢ**; but there is probably no **ܠ**, merely a prolongation of the **ܗ**.

Page 21, l. 2. : **ܠܗܝܠܝܢ**; delete brackets.

l. 3. **ܠܗܝܠܝܢ** for **ܠܗܝܠܝܢ**, and l. 19.

l. 4. **ܠܗܝܠܝܢ**.

l. 5. **ܠܗܝܠܝܢ**.

l. 6. **ܠܗܝܠܝܢ**; cf. Schwally, p. 44, who suggests this emendation.

l. 8. **ܠܗܝܠܝܢ** (not **ܠܗܝܠܝܢ**) = **ܠܗܝܠܝܢ**, from the root **ܠܗܝܠܝܢ**. The word apparently only occurs here in Palest. Syriac.

l. 9. : **ܠܗܝܠܝܢ**.

l. 10. Read **ܠܗܝܠܝܢ**. This usually means 'thought,' while **ܠܗܝܠܝܢ** would express *ἡ συνειδήσις* better, if it could be read.

l. 11. **ܠܗܝܠܝܢ**.

l. 14. **ܠܗܝܠܝܢ**.

l. 15. Read **ܠܗܝܠܝܢ** and trans. *are denying* (om. *Him*) *for that they are hateful*, or *defiled*, as l. 9, but here for *βδελυκτοί*.

l. 18 end. Add **ܠܗܝܠܝܢ** *they*.

l. 21. [**ܠܗܝܠܝܢ**] (?) **ܠܗܝܠܝܢ**, with similar meaning; the line is almost illegible.

l. 22. **ܠܗܝܠܝܢ** *πρεσβύτες*; om. *their*. The end of the line is obscure, but we should doubtless read **ܠܗܝܠܝܢ**, 'let them be,' which is required by the alteration of the next line.

Page 22, l. 1. **ܠܗܝܠܝܢ** = *νηφάλιους, σεμνούς*. **ܠܗܝܠܝܢ**, literally *lucidus*, is found in the Talmud in the sense of *μνήμων*, and is here used of *clearness* of the brain, as opposed to the confusion produced by drunkenness.

l. 2. **ܠܗܝܠܝܢ**. Add : at the end of this line, and line 5.

ll. 7 and 14. **ܠܗܝܠܝܢ**.

l. 11. **ܠܗܝܠܝܢ**.

l. 15. : **ܠܗܝܠܝܢ**.

l. 17. : **ܠܗܝܠܝܢ**.

ll. 18 and 20. **ܠܗܝܠܝܢ**.

l. 19. **ܠܗܝܠܝܢ**, with the same meaning.

ll. 21, 22. **ܠܗܝܠܝܢ** : **ܠܗܝܠܝܢ**.

Page 23, l. 3. : **ܠܗܝܠܝܢ**, see p. 22, l. 19, corr.

l. 5. **ܠܗܝܠܝܢ**.

l. 7. **ܠܗܝܠܝܢ** who are young (i.e. women). Greek *τοὺς νεωτέρους*.

l. 9. **ܠܗܝܠܝܢ**.

l. 10. **ܠܗܝܠܝܢ**.

l. 16. **ܠܗܝܠܝܢ** = *σεμνότητα*; cf. ver. 2, where *σεμνούς* is rendered by **ܠܗܝܠܝܢ**.

l. 19. Read **ܠܗܝܠܝܢ** or **ܠܗܝܠܝܢ**; there is only space for one letter at the end.

Page xli. On **ܠܗܝܠܝܢ**, cf. *Schwally*, s. v.

J. F. S.

INDEX.

Many of the Palestinian forms and idioms in this Anecdoton have been discussed and tabulated in *Palestinian Version*, pp. xxiv-xxvi. A few, which are of common occurrence, though mentioned in the Notes, are omitted here. The words are given in alphabetical order according to the spelling of the MSS., without regard to derivation.

}

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ABBREVIATIONS.

- Bernst.* = Lex. Chrestomathiae Kirschianae accomod. a G. H. Bernstein.
Buxt. = Buxtorfii Lex. Chald. Talmud. et Rabb.
Cast. = Castelli Lex. Syr. ed. Michaelis.
Dalman = Grammatik d. Jüdisch-Palästinischen Aramäisch, G. Dalman, 1894.
Duval = Grammaire Syriacque par R. Duval.
Land = Anecdota [Otia] Syriaca iv, J. P. N. Land, 1875.
Levy = Chaldäisches Wörterbuch von J. Levy.
Nöld. = Nöldeke in ZDMG. xxii, pp. 443-527.
Palest. Vers. = The Palestinian Version (Five Fragments), G. H. Gwilliam, 1893.
Schf. = Schaafii Lexicon Syr. Concordantiale.
Schw. = Idioticon d. christ. palästinischen Aramaeisch, F. Schwally, 1893.
Thes. Syr. = Thesaurus Syriacus, R. Payne Smith.

Hier. is sometimes = *Palest.* in citations of words and forms from texts, which are in the same dialect as the *Jerusalem* Syriac Lectionary, preserved in the Library of the Vatican.

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